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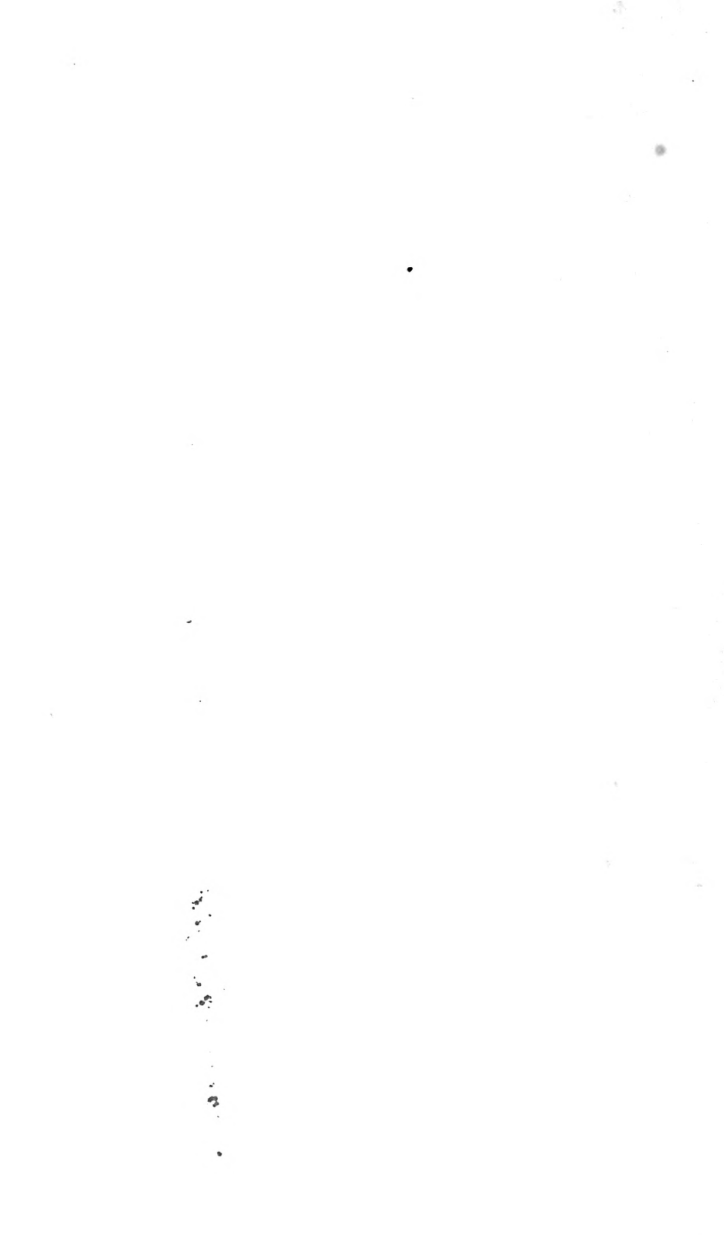












THE DIVINE  
HISTORY OF THE CHURCH,

OR

A CATECHISM OF THE APOCALYPSE,

WITH A PLAN OF THE APOCALYPTIC DRAMA ;

AND A CHRONOLOGICAL TABLE

OF THE PRINCIPAL EVENTS PREFIGURED, ARRANGED ACCORDING TO  
APOCALYPTIC TIME.

BY THE REV. FREDERIC F<sup>Y</sup>SH, M. A.

WITH AN INTRODUCTION

BY

RICHARD NEWTON,

RECTOR OF ST. PAUL'S CHURCH, PHILADELPHIA.

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TO ALL  
TRUE CHRISTIANS OF EVERY DENOMINATION  
WHO ARE LOOKING FOR THE  
BLESSED HOPE AND GLORIOUS APPEARING  
OF JESUS CHRIST  
THE GREAT GOD AND OUR SAVIOUR  
THIS VOLUME,  
ILLUSTRATIVE OF THE  
SAVIOUR'S LAST REVELATION TO HIS CHURCH,  
IS MOST AFFECTIONATELY DEDICATED  
BY THE AUTHOR.



## PREFACE TO THE LONDON EDITION.

To the generality of Christians the Apocalypse is as much a Sealed Book as if the Lamb had never prevailed to open the Seals. They have a vague idea that the Church of Rome is the mystical Babylon, and is in some way or other to be destroyed; that the final judgment is foretold in Chap. xx. and the happiness of heaven in Chapters xxi. and xxii. But this is the extent of their knowledge.

How many learned Divines too have busied themselves in Ecclesiastical history without ever referring to that *Divine History of the Church* which we have in the Apocalypse. Volumes have been written on Church History, and greedily perused; the press has swarmed with them; and yet that Church History which Christ has himself vouchsafed to his Church has been neglected and despised.

To remedy this evil in some degree, the present work has been undertaken. The points chiefly aimed at have been clearness and perspicuity. For this reason the catechetical form has been adopted as the one most suited to elicit the truth.

Many excellent commentaries have been written on the subject, (Mr. Elliott's may be specified in

particular,) which are precluded by their size from falling into the hands of a large class of readers. To the class alluded to it is hoped that the present work will prove not unacceptable.

For many interpretations given in this Catechism the Author is indebted to the “*Horæ Apocalypticæ;*” these relate chiefly to the Seals, the Seventh Head, and the Seven Thunders. On some points he differs from Mr. Elliott, particularly with respect to the Death and Resurrection of the Two Witnesses. As the circumstances relating to the political Death and Resurrection of the Vallenses are not generally known, the details are entered into, somewhat at length.

Having made these preliminary observations, the Author would now make some practical remarks on the subject.

What an affecting representation is given us in the Apocalypse of the life of man! Seventy-five years are symbolized by *half an hour* (viii. 1.); seventy years by *twenty-eight minutes*; sixty years by *twenty-four minutes*; fifty years by *twenty minutes*; forty years by *sixteen minutes*; thirty years by *twelve minutes*; twenty years by *eight minutes*; ten years by *four minutes*; five years by *two minutes*; one year by *twenty-four seconds*; six months by *twelve seconds*; three months by *six seconds*;



one month by *two seconds* ; a fortnight by *a second* ; a week by *half a second* !

Again: eighteen centuries are symbolized by *twelve hours* ; fifteen centuries by *ten hours* : twelve centuries by *eight hours* ; nine centuries by *six hours* ; six centuries by *four hours* ; three centuries by *two hours* ; and one hundred years by *forty minutes* !

The entire interval between the martyrdom of St. Peter and St. Paul and their resurrection, a period of eighteen centuries, is symbolized by *twelve hours* !

The twelve hours selected to teach this important lesson are those *from six in the evening to six in the morning*. The day selected is the first day of the week, "the Lord's day ;" and not only so, but, in all probability, that day which we may consider *par excellence* "the Lord's day," namely, *Easter Sunday*.

By a beautiful figure, the First Resurrection is represented as taking place *at six o'clock in the morning of Easter Sunday* ! The Apostles Peter and Paul, with their fellow-martyrs who were slain in the Neronian persecution, having "slept in Jesus" *a twelve hours' sleep*, wake at sun-rise at the resurrection dawn. The "sleep" of John Huss and Jerome of Prague is but a slumber of *three hours*. The "sleep" of Cranmer, Latimer, Ridley, and our

other martyred Reformers, is brief indeed,—a short repose of *little more than two hours*. How much shorter is the slumber of those Christians, who, *in the present day*, fall asleep in Jesus! “Blessed are the dead who die in the Lord from henceforth! Yea, saith the Spirit, that they may rest from their labours!”

Death is often compared in Scripture to a sleep, and the resurrection to an awaking out of sleep. “As for me,” says the Psalmist, “I shall behold thy face in righteousness; I shall be satisfied when I awake up in thy likeness.” And again: “The righteous shall have dominion over them in the morning.” But in no part of God’s blessed word is this truth so beautifully exhibited as in the Apocalyptic Symbol of the First Resurrection taking place at six o’clock in the morning of “the Lord’s Day.”

The importance of the Apocalypse cannot be over-rated. It is an inestimable treasure to the Christian, especially in the present day, containing a History of the Church written by the Spirit of God. For what is prophecy but history anticipated, just as history is prophecy fulfilled? We have histories of the Church written by Eusebius, Theodoret, and others, in former days; also by Milner, Mosheim, Waddington, and others, in modern times. But, however useful their works may be, they are not to be compared

with the DIVINE HISTORY OF THE CHURCH which we have in the Apocalypse. With this wonderful history in our hands, we are enabled not only to look *backwards* and see how every event has happened according to the prediction, but to look *around us* and see in the passing events of the present day a fulfilment of the sure word of prophecy, and to look *forwards* to those stupendous transactions which are shortly to burst forth on an astonished world.

We look backwards, and we see the persecutions of the Church of Christ first by Rome *Pagan* and then by Rome *Papal*. We see the terrible persecution by Diocletian, who thought he had exterminated the Christian name, and the equally terrible persecution of the Albigenses by Innocent III. We open the Apocalypse, and we find these dreadful massacres foretold.—Again we look backwards, and we mark the changing fortunes of Rome, from her victorious career under Trajan to her humiliation under Augustulus Momyllus. We open the Apocalypse and we find these changing fortunes foretold. Again we look backwards, and we behold the forged Donation of Constantine, by virtue of which the Pope claims to be Emperor; to possess the Imperial Palace; to wear the Imperial Diadem, the Imperial

Collar, the Imperial Purple Cloak, the Imperial Scarlet Tunic, and the Imperial Robes; to wield the Imperial Sceptre; to have the Imperial Banda, the Imperial Insignia, the Imperial Ornaments, the Imperial Soldiery, all the pomp of Imperial Elevation, and the glory of Imperial Power. We open the Apocalypse, and we find the Popes represented as *the successors of the Emperor Diocletian*.—We look backwards again, and we see ten Gothic kingdoms springing up on the ruins of the Western Empire; we behold them submitting, one after another, to the ecclesiastical domination of the Pope, and the Anglo-Saxon Heptarchy submitting last. In 604, we find Augustine appointed by the Roman Pontiff to be the first Archbishop of Canterbury. We open the Apocalypse, and we find the ten Gothic kingdoms symbolized by “ten horns;” and the duration of the Papal power limited to 1260 days; whilst we can prove from internal evidence that these 1260 *days* signify 1260 *years*. We are therefore led to expect the fall of Papal Rome in 1864. In the Apocalypse we perceive the leading events of history clearly prefigured:—the power of the Saracens, the dominion of the Turks, the Reformation, and the French Revolution. Hence our faith is increased, and by comparing the *fulfilled prophecies*, which

constitute a large part of the whole, with their historical fulfilment, we are enabled to form a sound judgment respecting those which are yet *unfulfilled*.

We next look *around*, and we behold the Mohammedan power crumbling to pieces. We see the British and Foreign Bible Society in vigorous operation; the Society for the Propagation of the Gospel awakened to renewed life and activity; the Church Missionary Society, the Jew's Society, the various Missionary Societies belonging to the Dissenters, all zealously engaged in promoting the spread of the Gospel. A true Protestant spirit is evidently reviving in our own country, and the errors and apostacy of the Church of Rome are faithfully proclaimed by an increasing number of Clergy. The fall of the Papal power and the Advent of the Son of Man are announced as near at hand. At the same time, we observe signs of an opposite character. *Romanism* is again rearing its head, as if resolved not to die without a struggle. In some countries, the Sardinian dominions for instance, Rome is showing herself in her true Despotic character. In others, as in Ireland, she allies herself with the *Revolutionary* party, and shows herself the patroness of *Radicalism and Lawlessness*. The unclean spirits of *Socinianism, Socialism, Infi-*

*delity, Jesuitism, Tractarianism, and Formalism* which is the essence of *Popery*, are also abroad.

On opening the Apocalypse we find all these signs of the times clearly prefigured.

Lastly: We look *into futurity*, and by the light of Revelation we behold, on the one hand, the great "Armageddon," or *Monster-meeting*, mustering for the *tri-partition* of the Roman Empire; and on the other, the *Mageddon*, or "Gathering together" of the saints who shall be "caught up in the clouds to meet the Lord in the air."

Such are some of the lessons taught us in this divine History of the Church. Another is the folly of boasting in an unbroken succession of Bishops, in the name of 'Catholic' and 'the Church,' in the efficacy of sacraments, in pomp and show and the external observances of religion, in patristic tradition, and the like. The Church of Rome prides herself in these things, and yet she is cast off as an apostate Church.

This Divine History forcibly teaches us that there is no *necessary* connexion between Baptism and Regeneration. All who bear the name of Christian, with few exceptions, have been baptized; and, as a body, are symbolized in the Apocalypse by the twelve Tribes of Israel. But are all these

*regenerate?* Are all these “sealed with the seal of the living God?” The answer is in the *negative*. As of old, so now, “all are not Israel, who are of Israel.” Whilst the number of the baptized is represented in the Apocalypse as 7,000,000, the number of the regenerate is represented as only 144,000, that is, *one in forty-eight*. Thus we see that “he is not a Christian, who is one outwardly, neither is that baptism which is outward in the flesh; but he is a Christian who is one inwardly, and baptism is that of the heart in the spirit, and not in the letter, whose anointing is not of man, but of God.” (Rom. ii. 28, 29, *mutatis mutandis*.) The Apostle, speaking of the *Jew*, uses the term “*praise*,” alluding to *Judah* which signifies *praise* in Hebrew. In like manner in the paraphrase which we have just given, applying his language to *Christians*, we have substituted the idea of *anointing*, the word *Christ*, whence comes *Christian*, signifying *anointed* in Greek.

The Author would now commend his Work, and those who read it, to the blessing of God. “Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein; for the time is at hand.” With peculiar emphasis may it be said in the present day, “the time is at hand.” “The night is far

spent ; the day is at hand.” According to Apocalyptic time, it wants but EIGHT MINUTES TO SIX. The Orient is already tinged with a ruddy glow ; soon will the mountain-tops catch the first rays of the Rising Sun. Then will the true “Kings from the East,” the risen saints, “shine forth as the sun in the kingdom of their Father.”

*Weymouth, November, 21st, 1844.*



## INTRODUCTION.

“BLESSED is he that readeth, and they that hear the words of this prophecy.” It is remarkable that this is the only book of Scripture to the reading and study of which a distinct peculiar blessing is promised; it is still more remarkable that the book thus distinguished by the spirit of God is the very book most neglected by the great majority of professing Christians. Very few ever connect the idea of instruction or edification with the reading of the book of the Revelations. And it must be confessed that the wild and extravagant fancies indulged by many of the professed interpreters of this portion of God’s Word, have tended very much to cherish and strengthen just this state of feeling. But this objection no longer exists. Within the last few years, God has been pleased to direct the attention of many of his ministering servants to this part of his holy Word; and through his blessing upon their labours a flood of light has been poured upon it. The dark clouds which once enveloped it have been dispersed; distinctness and certainty imparted to those representations which have long been regarded, as at best, but dim and shadowy uncertainties. And this certainly affords a strong inducement to the study of this interesting book. The promised blessing of the

Spirit which meets us at its very entrance, should indeed, be encouragement enough to this, under any circumstances. It is a sufficient answer to all objections to point to that promise. If this book is a portion of Scripture, and God, who declares that *all* Scripture is profitable, has been pleased to set a special mark of his favour upon *this* portion, then it is clearly the solemn duty of every Christian, and especially of every Christian minister, to endeavour to make himself acquainted with it. The blessing in question has all the force of a command; and the command is binding upon all who acknowledge the authority of Him who gives it.

There are many ways in which we may expect to realize the blessing promised to the reading of this prophecy. Of these, *three* are worthy of special notice.

The *first* of these is found in the *confirmation thus afforded to our belief in the divine origin of Scripture*. The pages of this book spread out before us, the map or chart, furnished by the pen of inspiration, in which are sketched the principal events connected with the history of the Church, from the time when John wrote, down to the end of the present dispensation. Nearly two thousand years of this time have passed away. Of course then the greater portion of the contents of this book must consist of prophecy *already fulfilled*.

The present position of the Christian Church upon this chart, is distinctly defined, and almost universally admitted, to be under the latter part of the outpouring of the Sixth Vial, mentioned in the

12th, 13th, and 14th verses of the 16th chapter. Up to this point, nearly every thing has been fulfilled. And as we go over the pages of profane history, in connection with these chapters, and explanatory of them; as we trace the remarkable accuracy with which every word has been fulfilled; and observe the astonishing manner in which God has, all along, been directing and controlling the kingdoms of the earth, overruling the wisdom and the folly, the wickedness and the wrath of men, so as to bring to pass every jot and tittle which he has spoken, we cannot but see how at every step, a new seal of confirmation is affixed to the truth of his declaration. Our faith is strengthened and invigorated; and we feel ready, with the Psalmist to exclaim, "I will praise thy name, O Lord; for thy loving-kindness and for thy truth; for thou hast magnified thy *word* above all thy name."

The *second* is, in the distinctness with which we here learn the true character, aim, and end of Popery. Here, we have, written out by God himself, the *natural history* of the *Beast*. We see it rise from the humblest origin, but rapidly gaining strength, until at length, it stalks abroad in usurped dominion over the Church and the world. Here, we have its full length likeness, drawn to the very life, by a pencil dipped in the colours of eternal truth. We trace its history written in blood. We see the fearful doom impending over it; and what all must expect who come not out from its connexion and fellowship. And at the present time, when this corrupt church, this "Mother of Abominations" is

putting forth desperate efforts to extend the blighting, withering, deadly shade of her influence over our fair inheritance of freedom, there is peculiar appropriateness and force in the blessing promised to those "who read the words of this prophecy:" for here, the voice from heaven is heard proclaiming in distinct, solemn, and emphatic tones,—“Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues!”

The other form in which the blessing referred to may be looked for, is in *the clearer light which the study of this book throws upon the other parts of the word of God*. The last chapter of a book generally furnishes the key to the proper understanding of the whole. It is emphatically so with this closing portion of the volume of inspiration. Not that the knowledge of this book is necessary before a man can understand how he is to be saved. No; there are hundreds of separate passages so beautifully, simply clear upon this point, that if all the rest of the Scriptures were lost, we yet might find our way back to God and heaven. But still to an enlarged and intelligent understanding of the bible, *as a whole*, the knowledge of this book is *absolutely* necessary. No man can form a full and accurate view of the design of God in the plan of our salvation without an acquaintance with the contents of this book. The knowledge which is obtained from the other parts of Scripture, is like that which a man gains of a magnificent city, while he walks through its streets and avenues, examining in detail its various objects of beauty and grandeur. The knowledge furnished by

this book is like that which the man obtains, when, having finished his nearer survey, he ascends some mountain height which overlooks the city. There, he perceives at a glance its general plan: he takes in the bearing of its several parts, and sees the full effect of the whole. So it is here. And the writer of these introductory pages, has no hesitation in expressing it as his firm conviction that any Christian, who, with a teachable childlike spirit, will study this book of Revelations, availing himself of the various aids for understanding it, which are now afforded, will obtain thereby a fuller, clearer, and more satisfactory knowledge of the Bible than ever he had acquired before. From the elevated position to which it raises him, he can look out upon the carrying forward of the stupendous plan of redemption, in reference to our world, till he sees its vast designs accomplished;—

“Time gone, the righteous saved, the wicked damned;  
And God’s eternal government approved.”

The volume here presented, is in substance, though not in form, a condensation, or epitome, of a large and elaborate English work, which may certainly be regarded as one of the most remarkable productions of the age: viz. “The Horæ Apocalypticæ,” by the Rev. E. B. Elliott. There is here presented, in a concise and lucid manner, the *results* of Mr. Elliott’s profound and laborious investigations, without the processes by which they have been arrived at. Those who would examine the matter more thoroughly for themselves, and become better acquainted with the arguments by which the explanations here given are

sustained, are referred to the above-mentioned work by Mr. E.

In introducing this work to the American public, the writer does not wish to be regarded as endorsing all the views of its Author; or as expressing any opinion about the view which he presents of the supposed time occupied in the vision of the Revelations, or the calculation of dates found herein. In reference to these matters every reader must examine and think for himself. But however the views of any may differ from those here expressed, with regard to these points, there is amply sufficient in this volume to repay the time and attention given to its contents. And if, through the blessing of God, it is made instrumental in promoting to any extent the study of his word, or the understanding of this important but neglected portion of that word—all that is now contemplated will be attained.

R. N.

*Philadelphia, March 25, 1845.*

## THE APOCALYPTIC DRAMA.

### ACT I.—*Scene 1.*

The Roman world is seen in living miniature. A Cretan warrior rides over it, in Imperial costume, seated on a *white* horse. A crown is given him.

### ACT I.—*Scene 2.*

The same landscape as before. A Prætorian Prefect rides over it, mounted on a *red* horse. A great sword is given him.

### ACT I.—*Scene 3.*

The same landscape as before. A Provincial Governor rides over it, mounted on a *black* horse, and holding the balances of equity in his hand. An injunction is given him regulating the price of wheat and barley. He is also charged to commit no injustice with regard to oil and wine.

### ACT I.—*Scene 4.*

The same landscape as before. A Spectre rides over it, mounted on a horse of a *livid* hue. Another grisly phantom follows. In one quarter of the landscape men are seen killing one another; in a second they are perishing with famine; in a third they are dying of pestilence; in the fourth they are destroyed by wild beasts.

### ACT II.—*Scene 1.*

The interior of the altar-court of a temple. Beneath the altar are seen the shades of martyrs. They express a degree of impatience at the delay of vengeance, but are bidden to wait till other martyrs be added to their number. Meanwhile white robes are given them.

### ACT II.—*Scene 2.*

A terrible earthquake in the Roman landscape.

ACT II.—*Scene 3.*

Four Angels are seen holding the four winds. Silence is proclaimed by another Angel. The Roman landscape is seen peopled with Israelites, 7,000,000 in number. Of these, 144,000 are sealed in their foreheads, 12,000 out of each tribe.

The throne of God is seen, with a Lamb in the midst of it. Vision of the palm bearing company. The duration of the silence is little less than half an hour. At its close Seven Angels are seen, to whom are given Seven Trumpets. Vision of the Angel with a golden censer.

ACT II.—*Scene 4.*

The Roman landscape appears, *tri-partited*. At the sounding of the First Trumpet, the third part of the land is scorched with fire and drenched with blood.

At the sounding of the Second Trumpet, a burning volcano is hurled into the sea, and the third part of the sea is turned to blood.

At the sounding of the Third Trumpet, a meteor burning like a torch falls upon the waters and makes the third part of them bitter.

At the sounding of the Fourth Trumpet, the third part of the sky and of the heavenly luminaries is darkened.

Proclamation is made by an Angel that worse judgments are yet in store.

ACT II.—*Scene 5.*

The Fifth Angel sounds. Vision of the locusts.

The Sixth Angel sounds. Vision of the Euphratean horsemen.

Vision of the Angel clothed with a cloud. The Apostle bidden to measure the Altar. Vision of the Two Witnesses.

The Seventh Angel sounds. Great joy manifested by the Heavenly Company. The Temple thrown open. A great earthquake.

ACT III.—*Scene 1.*

Vision of the Sun-Clothed Woman, and the Dragon. The Woman flies to the Cottian Alps.



ACT III.—*Scene 2.*

Vision of the Two Beasts and the Image.

ACT III.—*Scene 3.*

Vision of the 144,000 on Mount Zion.

ACT III.—*Scene 4.*

Three Angels are seen in succession flying in mid-heaven. A Voice is heard from heaven.

ACT III.—*Scene 5.*

Vision of the harvest. Vision of the Vintage.

ACT IV.—*Scene 1.*

Vision of the Victors by the Glassy Sea. Vision of the Seven Angels with the Seven Vials.

ACT IV.—*Scene 2.*

The Seven Angels pour out their Vials in succession: the First on the worshippers of the Beast, that is, of his Eighth Head; the Second on the Sea; the Third on the Rivers and Fountains of Waters; the Fourth on the Sun; the Fifth on the metropolis of the Roman landscape, that is, on Rome; the Sixth on the River Euphrates; the Seventh into the Air. A tri-partition of the Roman landscape, and a great earthquake. A storm of hail.

ACT V.—*Scene 1.*

The *Compagna di Roma* is seen, with the City of the Seven Hills and the Pontine marshes in the distance. Vision of the Woman on the Scarlet Beast.

ACT V.—*Scene 2.*

Vision of the Fall of Babylon. Rejoicing of the Heavenly Company, and the 144,000. The Bride is seen arrayed in linen, beautifully fine.

ACT V.—*Scene 3.*

Heaven opened. Vision of the Heavenly Warriors. The Two Beasts cast alive into the lake of fire.

ACT VI.—*Scene 1.*

Satan bound for 1000 years. The Martyr's are seen ALIVE. They reign with Christ 1000 years. At the end of the period a rebellion breaks out. The rebels destroyed by fire from heaven. The last judgment.

ACT VII.—*Scene 2.*

A new heaven and a new earth. Vision of the New Jerusalem.

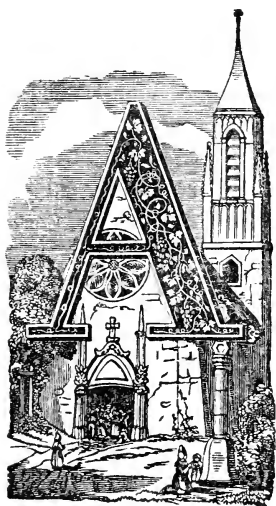
Such appears to be the plan of the Apocalyptic Drama. The First three Acts may be supposed to have been written in the *inside* of the Sealed Roll; the last three on the *outside*. There are difficulties in the way of Mr. Elliott's view that the visions depicted *within* were *parallel* to those depicted *without*; particularly as it respects the visions of the last two chapters. The simpler idea, perhaps, is that the visions were depicted *seriatim* in the order in which they are recorded.

Viewing the Apocalypse as a sacred drama, Mr. Elliott's ideas are very beautiful. "Its *subject* is, as we have said, the history of the antagonist powers of the church and of the world. These, it will be seen, are ever placed in contrast. Its *moral* is that, whereas at the *beginning* the crown, the glory, and the victory, appear attached to the potentates of this world, and the church oppressed and low,—at the *ending*, its pride and its glory is seen all to pass from this world, and the power, and the crown, and the victory, to be transferred to the saints of the church of Christ.—As to its *grandeur*, who shall describe it?—What a subject! What a theatric scene! What music! What a company! What a superiority in them to all that man's genius could invent!—Perhaps the thought may glance across the mind of the classic reader, as he reads this, of the celebrated theatric representations cotemporarily exhibited before the proud Emperor Domitian at Rome; and he may contrast them with the holy heavenly drama here exhibited to the exile in Patmos. Oh! how, in the comparison, will he be struck with the poverty of the one, the glory of the other."

A CATECHISM  
OF  
THE APOCALYPSE.

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CHAPTER I.



POCALYPSE. *By whom*  
was the Apocalypse writ-  
ten?

By the Apostle and Evan-  
gelist St. John.

2. *Where* was it written?

In the island of Patmos,  
to which the Apostle was  
banished towards the close  
of the reign of Domitian.

3. *When* was it written?

A. D. 96.

4. What is your author-  
ity for this statement?

The testimony of Iren-  
æus, the disciple of Poly-  
cary, who was himself the disciple of John. The  
Apocalypse, he says, "was seen no very long time

ago, but almost in our age, towards the end of the reign of Domitian.”

5. What was the design of the Apocalypse?

To exhibit the decline and fall of the Roman Empire, and the progress and final triumph of the Church of Christ.

6. What do you understand by the expression “things which must shortly come to pass?”

A train of events the accomplishment of which would *commence immediately*, though it would occupy many centuries ere it reached its final development.

7. What is meant by “the Lord’s Day?”

The first day of the week; most probably *Easter Sunday*, called, *par excellence*, “the Lord’s day.”

8. What connection is there between the epistles to the Seven Churches, and the remainder of the Apocalypse?

Both alike declare *the Omniscience* of the Saviour. For it is equally the prerogative of Omniscience to know the hearts of men, and to foretel future events.\*

9. In what character is Christ exhibited in the first chapter of the Apocalypse?

As the High Priest of his Church, wearing the Ephod with its coat “reaching down to the feet,” and its curious girdle made with fine twist and *gold*. He is also represented as “the First and the Last,” that is, as God. If He is “the First,” there is none

\* They also supply a link which would otherwise be wanting in the history of the Christian Church, between the death of the Apostles Peter and Paul and the accession of Nerva.

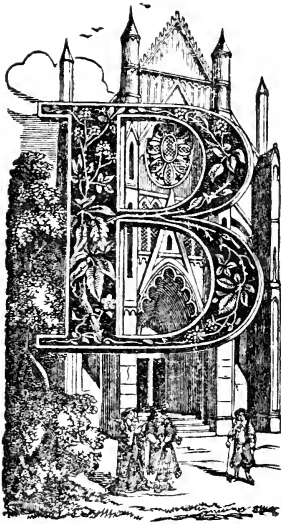
before Him ; if He is “the Last,” there is none after Him.

10. Is there not a blessing promised on the study of this Book ?

There is. And may a portion of it descend upon him who writes and those who peruse this catechism ?



## CHAPTER II.



Y whom was the Church at Ephesus planted?

By the Apostle Paul, at the close of the reign of Claudius.

2. Who was Bishop of Ephesus at the time the Apocalypse was written?

Timothy, who is said to have been martyred the following year near the temple of Diana during a pagan festival, while preaching against idolatry.

3. What is the present state of Ephesus?

Excepting the mournful cry of the jackal, the night-hawk, and the owl, the occasional voice of the traveller, or the wild shout of the Turcoman, all is silence and solitude.

4. Who was Bishop of Smyrna at the time the Apocalypse was written?

Polycarp.

5. Relate the remarkable language of Polycarp,

when brought before the Pro-consul and urged to reproach Christ.

“Eighty and six years have I served him, and he hath never wronged me ; and how can I blaspheme my King who hath saved me ?

6. Relate his remarkable prayer at the stake.

“Father of thy well-beloved and blessed Son Jesus Christ, through whom we have received the knowledge of thee, the God of angels and powers and all creation, and all the family of the righteous who live before thee ; I bless thee that thou hast thought me worthy of the present day and hour, to have a share in the number of martyrs and in the cup of Christ, unto the resurrection of eternal life, both of body and soul, in the incorruptible felicity of the Holy Spirit ; among whom may I be received this day as a rich and acceptable sacrifice, as thou the faithful and true God hast prepared, revealed and fulfilled ! Wherefore on this account and for all things I praise thee, I bless thee, I glorify thee through the eternal High Priest, Jesus Christ, thy well-beloved Son : through whom glory be to Thee with Him and the Holy Ghost, both now and for ever. Amen.”

7. To whose worship were the Pergameneans devoted ?

To the worship of *Æsculapius*, in whose sanctuary *a live serpent* was always preserved. The *serpent* was regarded in Pergamos, and in many of the towns of Asia Minor, as a *genius loci*, and an emblem of the tutelar divinity. All the coins of Pergamos, according to Spanheim, bore the figure of *a serpent*.

It is remarkable that a city exhibiting such a device upon its coins, should be stigmatised in the Apocalypse as "the place where Satan, the old Serpent, dwelleth."

8. To what custom does the promise of "the hidden manna and the white stone" refer?

To a custom, common among both Greeks and Romans, of providing their guests with some particular mark, which was handed down from father to son and insured hospitality and kind treatment whenever it was presented. It usually consisted of a small stone or pebble, cut in half, upon the halves of which the host and guest mutually inscribed their names, and then interchanged them with each other. The production of this tessera was sufficient to insure friendship for themselves or their descendants, whenever they travelled again in the same direction; while it is evident that these stones required to be privately kept, and the name written upon them to be carefully concealed, lest others should obtain the privileges, instead of the persons for whom they were intended.

9. Who is meant by "the woman Jezebel?"

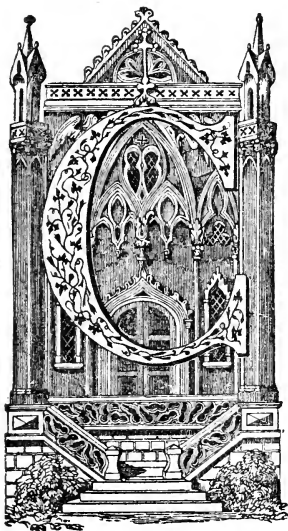
False teachers are meant, who infested the Church of Thyatira, tempting the disciples to fornication and idolatry.

10. Of what Church in the present day were these false teachers the type?

Of the Church of Rome; as is manifest from the description given of that Church in the Apocalypse.



## CHAPTER III.



AN you describe the state of Sardis at the time the Apocalypse was written?

Certainly. It was recovering from the ruin and devastation occasioned by an earthquake.

2. Quote the description, given by Tacitus, of the earthquake.

“The calamity happened in the night, and was for that reason the more disastrous. No warning given, and consequently no time to escape. Hills

are said to have sunk, and vallies rose to mountains. Quick flashes of lightning showed all the horrors of the scene.”

3. What is the present state of Sardis?

One of blank and dreary desolation. Every thing,” says one, “seems as if God had cursed the place, and given it up to the dominion of Satan.” Lydians, Persians, Greeks, Romans, Goths, have all been swept

away; and the beautiful lines of Hafiz have here been realized :

“The spider hath wove his web in the imperial palace,  
“And the owl hath sung her watch-song on the towers of Afrasiab.”

4. What is the testimony of Gibbon to the preservation of Philadelphia.

“Philadelphia alone has been saved, by prophecy or courage. Among the Greek colonies and churches of Asia, Philadelphia is still erect, a column in a scene of ruins.

5. What new name is referred to in the promise to the Philadelphian Church ?

“Jehovah Tsidkenu,” The LORD (is) our Righteousness ; or, “Jehovah Shammah,” The LORD (is) there. (Jer. xxiii. 6 ; xxxiii. 16 ; Ezek. xlvi. 35.)

6. What ancient custom is referred to in the epistle to the Philadelphian Church ?

The custom, not uncommon among the heathen nations of antiquity, of erecting monumental pillars within the temples of their gods, and of inscribing on these columns the most important circumstances in the life of the deceased ; for instance, the name of the particular deity under whose auspices he had placed himself, the name of the city of which he was enrolled a citizen, and the name of the general under whose command he had fought, and bled, and conquered.

7. By whom is the Laodicean Church supposed to have been founded ?

Laodicea was situated on the confines of Phrygia : and as Phrygia was visited on two occasions by the

Apostle Paul, it is probable that the Church in Laodicea was founded by him.

8. In which of St. Paul's Epistles is frequent mention made of the Church in Laodicea?

In his Epistle to the Colossians.

9. What is meant by "the Epistle from Laodicea?"

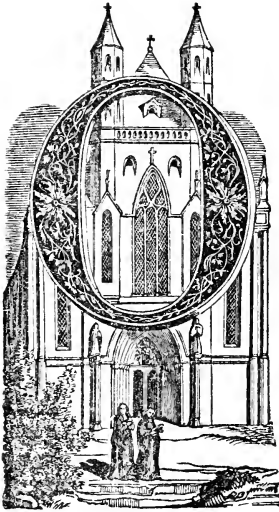
Probably a copy of the Epistle to the Ephesians, which they had been directed to forward to the Laodiceans, with a direction to them to transmit it to the Colossians.

10. What is the present state of Laodicea?

It is desolate in the extreme; the only living creatures which inhabit the melancholy spot are *wolves*, *jackals*, and *foxes*.



## CHAPTER IV.



UGHT not the word translated “beasts,” in this chapter, to be rendered “living creatures.”

Yes. It is a different word from that translated “beast” in the 13th chapter; this latter word signifies properly “a wild beast.”

2. Are not the living creatures cherubim?

They are, as is manifest from Ezek. x. 20, where four living creatures, precisely similar to these

are expressly called “cherubim.”

3. Who are denoted by the living creatures?

Departed saints; as appears from the song of thanksgiving to the Lamb, in which they bear a part,—“Thou hast redeemed us unto God by Thy blood, out of every kindred, and tongue, and people.” (Chap. v. ver. 9.)

4. Why are departed saints represented as *cherubim*?

Because after the resurrection they shall be made "equal to the angels," according to our Saviour's promise, in Luke xx. 35, 36.

5. Who are denoted by the four and twenty elders?

Departed saints.

6. How do you distinguish between the living creatures and the elders?

That is a difficult question to answer. Probably the living creatures denote departed saints who have lived under the Christian dispensation, and the elders those who lived before.

Is there any other passage of scripture, where departed saints are similarly divided into two classes?

Yes; in Heb. xii. 23, where St. Paul speaks of "the general assembly and church of the first-born, and the spirits of just men made perfect."

8. Why are the living creatures *four*, and the elders *twenty-four* in number?

The number *four* may remind us of the four Evangelists, who may with propriety be said to represent the Christian Church. The number *twenty-four* may remind us of the heads of the twenty-four courses of the Jewish Priesthood, who may as fitly be said to represent the Jewish Church.

9. What do we learn from this chapter of the *present condition* of departed saints?

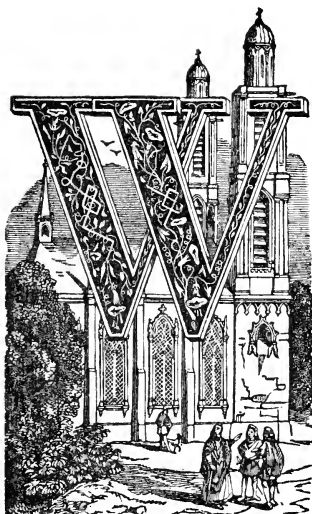
The thrones and crowns and other insignia of royalty mentioned in this chapter, denote the *investiture* of departed saints to the high offices destined for them, in Christ's coming kingdom.

10. What do we learn respecting their resurrection state ?

That they will reign with Christ, and being made "equal to the angels," will have angelic employments. "Unto the angels hath he not put in subjection the world to come," (Heb. ii. 5.) but to Jesus the God-man, and to the saints as assessors with him.



## CHAPTER V.



WHAT are we to understand by the Sealed Book?

The Book of God's decrees.

2. Of what form was it?

Of the form of a roll, the parchment being divided into parallel columns.

3. Of what nature were its contents?

They were hieroglyphical, consisting of pictures or symbolic representations.

4. What are we to understand by the Sealed Book being written *within* and *without*?

We are to understand not only the fulness and completeness of the prophecy, but that the symbols on the outside were supplemental to those within, throwing fresh light upon them, and supplying the Church with additional information.

5. Who is meant by "the strong angel" mentioned in this chapter?

Probably the angel Gabriel, whose name signifies, being interpreted, "my strength is God."

6. What are we to learn from the Apostle's weeping much because no one was found worthy to open the book and loose the seals?

That it is a privilege of no ordinary kind to possess these remarkable prophecies, particularly if we are enabled in any measure to understand them.

7. Is it not our duty to study the Apocalypse?

Yes; and our privilege also. "We do well to take heed thereto, as unto a light shining in a dark place, until the day dawn, and the day-star arise in our hearts." (2 Peter, i. 10.)

8. Have we any promise that we shall understand it if we study it in a proper spirit?

Yes. "None of the wicked shall understand, but *the wise shall understand.*" (Dan. xii. 10.)

9. What special benefit accrues from studying the Apocalypse?

Many of its prophecies have been fulfilled, and thus our faith is increased. Some of them are in the course of fulfilment, and it is interesting to watch the progress of events, and compare them with prophecies uttered nearly eighteen centuries ago. Others are yet future, but the time of their accomplishment is rapidly hastening on; thus hope is called into exercise, and the Christian is enabled to rejoice in the prospect of Christ's coming kingdom; and this is what St. Peter means, when he says, "Till the day dawn, and the day-star arise in your hearts."

10. Commentators differ much in their interpreta-



tion of this book, some making it all past, others all future. Is not this very discouraging?

To a certain extent it is. But the great majority of sound commentators agree in their interpretation of *the main features* of this prophecy. For instance, almost all are of opinion that we are now living under the Sixth Vial. Besides, we have reason to believe that, as the time draws nigh, increasing light will be shed upon the prophecies; indeed, by the events of the last fifty years a flood of light has been already poured on this confessedly difficult book. Let us above all things avoid a dogmatical spirit; this will assuredly prevent us from discovering the truth.



## CHAPTER VI.



N Scripture, of what is a *war-horse* the symbol?

It is the symbol of a heathen military people.

2. What military people are denoted by *the horse in the first four seals*?

The Roman people.

3. Why is *the horse* peculiarly suitable to be an emblem of the Roman people?

Because, as Rev. E. B. Elliott has observed, "the Romans regarded them-

selves as the *Mavortia proles*, the descendants of Mars. To him, as is well known, the horse was sacred, and, as such, annually sacrificed at Rome. Hence, no doubt, the use of the horse as one of the earliest military ensigns of the Romans; and hence also, on various Roman medals noticed by Hunter and Emery, a horse or horse's head on one side with the legend *Roma, Romano, or Romanor*, and on the other, a helmeted head as of Mars."

4. Explain the First Seal.

The *whiteness* of the horse denotes the prosperity of the Roman Empire under Nerva, Trajan, Adrian, and the two Antonines; the *rider* on the horse denotes the Emperor for the time being, who by his mild administration was the cause of so much happiness. The *bow* denotes the *Cretan extraction* of Nerva's family, the Cretans being famous for the manufacture and use of the bow. The *crown* given to the rider corresponds with the crown given to the Roman *Imperator* on returning from victory, and agrees also with the fact that in the time of Nerva and till the reign of Domitian, the Roman Emperors affected the *crown*, whilst they indignantly rejected the *diadem*. The *going forth conquering and to conquer* exactly harmonizes with this period, for in the reign of Trajan the Roman empire reached its utmost limits. The duration of the First Seal was a space of 83 years; it commenced A. D. 97, in which year Nerva ascended the throne, this being the very next year to that in which St. John beheld the vision;—and it terminated with the accession of Commodus, A. D. 180. So soon did the Apocalypse begin to receive its accomplishment.

#### 5. Explain the Second Seal.

The *red* or *fiery* colour of the horse betokens war and bloodshed. The *rider* symbolizes the Prætorian Guards and their Commanders, by whom no less than nine Roman Emperors were killed almost in succession, namely Commodus, Pertinax, Julian, Caracalla, Alexander Severus, Maximin, Maximus, Balbinus, and Gordian, not to mention Elagabalus, Alexander Severus's chief minister. *Peace was*

*taken from the earth*, and the flames of civil war, agreeably with the horse's fiery colour, were kindled throughout the Empire. *The presentation of the sword to the rider* agrees with the presentation of the sword to the Prætorian Prefect: St. Paul says of the Roman magistrate "he beareth not the *sword* in vain." The duration of the Second Seal was a period of 52 years, commencing with the murder of Commodus, A. D. 192, and ending with the murder of Gordian, A. D. 244.

#### 6. Explain the Third Seal.

The *blackness* of the horse denotes the misery of the Roman people occasioned by *oppressive taxation*. The *rider* symbolizes the *Provincial Governors*. The *voice from the midst of the four living creatures*, issuing as it did from the throne of God, symbolizes the admonitory direction of the *supreme government* at Rome to the provincial authorities, fixing the price at which corn was to be sold. The injunction, "Hurt not the oil and the wine," should be translated "Hurt not *with regard* to the oil and the wine;" that is, "Exact no more than is equitable." In too many cases the rider paid no attention to these injunctions, though represented as having "a pair of balances in his hand" in token of righteous administration; and hence the misery of the Roman people. The Third Seal dates from the edict of Caracalla, A. D. 213. The colour of the horse waxed darker and darker, and in the succeeding century assumed "a deadly shade." (Gibbon.)

#### 7. Explain the Fourth Seal.

The *pale* or *livid* colour of the horse denotes the

approaching dissolution of the Empire. The *rider* is an unearthly power, even the Angel of Death. His name is DEATH, or PESTILENCE: he has also a companion who follows with him, whose name is HADES, or THE GRAVE. Desolate indeed must have been the condition of the Roman Empire when the Almighty suffered DEATH and HADES to have dominion over it, and his four sore judgments, *the sword* and *famine* and *noisome beasts* and *pestilence*, were let loose upon it! This dreadful state of things lasted for a period of twenty years, namely, from A. D. 248, to A. D. 268, during which brief space of time, Gibbon thinks it probable that *the moiety of the human species perished!!* Each of these four sore judgments had its allotted "*fourth part*" of the Roman "*earth,*" on which to inflict its awful desolations. From A. D. 250, to A. D. 265, the pestilence "*raged without interruption in every province, every city, and almost every family of the Roman Empire. During some time 5000 persons died daily in Rome; and many towns that had escaped the hands of the barbarians were entirely depopulated.*" (Gibbon.) So fearfully was the vision of the Fourth Seal accomplished?

8. Explain the Fifth Seal.

The Fifth Seal was opened on the 23d of February, A. D. 303, when an armed force was sent by Diocletian to destroy the great church of Nicomedia, and burn the sacred books in it. This was the signal for commencing a persecution which lasted for TEN years, which period of time is known in Ecclesiastical History as THE ÆRA OF THE MARTYRS. This

Æra is still observed by the Copts and Ethiopians. One of the Martyrs in Nicomedia was named Peter; he was a domestic in the Imperial Palace: refusing to sacrifice, he was scourged with rods over his whole body, till the bones appeared, bared of the flesh. His inhuman persecutors then mixed vinegar with salt, and poured it upon the mangled martyr. A gridiron and fire were then produced, and the remnants of his body, like pieces of meat for roasting and eating, were placed in the fire, not at once but in slices. In the midst of his tortures this illustrious martyr continued invincible, and died steadfast in the faith. Eusebius informs us that new tortures were continually invented, and that they vied with one another, as if there were prizes proposed in the contest, who should invent the greatest cruelties. He tells us that he had himself seen many crowded together, some suffering decapitation, some the torments of the flames. "At length," he says, "we were liberated from this punishment by the great clemency of the Emperors. They were ordered only to tear out our eyes, or to deprive us of one of our legs. Such was their kindness, and such the lightest kind of punishment against us; so that in consequence of this humanity of theirs, it was impossible to tell the great and incalculable number of those who had their right eye dug out with the sword, and then the socket seared with a red hot iron, and of those whose left foot was maimed with a searing iron." It would almost seem that it was to this, "the lightest kind of punishment," that our Saviour refers in Mark ix. 43, 45.

St. John beholds the *manes* or shades of the martyrs under the *brazen altar*, as victims offered in sacrifice : a degree of impatience is expressed in their prayer, at the delay of judgment and vengeance.

9. Explain their prayer, and the answer given to it.

Like the martyrs of old, they had been “tortured, not accepting deliverance, that they might obtain a better resurrection.” Judgment would be then given them, and tribulation awarded to their persecutors. They pray for the speedy accomplishment of the promise : but in reply they are told that another period of persecution awaits the church, before the day of retribution arrives. “White robes were given to every one of them, and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.”

10. Explain the Sixth Seal.

This seal includes four visions ; that of the *earthquake*, that of the *tempest-restraining angels*, that of the *sealing angel*, and that of the *palm-bearing multitude*. Its chronology ranges from the defeat of Maximin, A. D. 313, to the death of St. Augustine, A. D. 430.

The *earthquake* commences A. D. 313, and terminates with the defeat of Licinius by Constantine, A. D. 324, and the establishment of Christianity. Under this earthquake a mighty revolution took place : three “*kings of the earth*,” that is, three cotemporary Roman Emperors, namely, Maxentius, Maximin, and Licinius, were successfully discomfited with their armies, before the *Labarum*, or *banner*

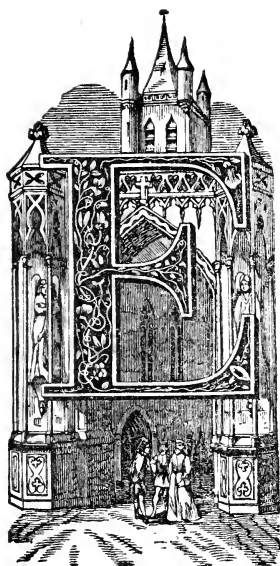
*of the Cross.* The war was strictly *a religious war*, between Christ on one side and the Pagan deities of Rome on the other. Defeat was associated in the minds of the vanquished with insupportable horror, from a sense of the "*wrath of the LAMB.*"

The judgments of God on the persecutors must not be passed over in silence. The Dominions of Maximin were visited with famine and pestilence: the sores spread over the body, and deprived many of sight: Maximin himself was smitten; his flesh consumed, and dropped off from his bones; his eyes started from their sockets; and, in his agony, he cried out, "It was not I, but others, who did it." At length, after confessing the justice of his punishment, he breathed his last. Galerius also was smitten with pestilence; like Herod, "he was eaten of worms, and gave up the ghost." Maxentius was drowned. Diocletian died worn out with grief and vexation.





## CHAPTER VII.



EXPLAIN the vision of the four *tempest-restraining angels*.

From the victory of Constantine over Licinius, to the death of Theodosius, a period of 71 years, the Gothic nations were eager to invade the Roman Empire, but were restrained by an overruling Providence. “The threatening tempests of barbarians were repelled or suspended on the frontiers.” (Gibbon.) One exception alone occurred, when Valens was defeated by the Goths in the

fatal battle of Adrianople; but this single exception serves only to make the rule more manifest.

2. Explain *the sealing vision*.

No sooner had Christianity become the established religion of the Roman Empire, than apostacy prevailed in the Church to a fearful extent, and worldliness and hypocrisy crept in. The “mystery of iniquity” began to unfold itself, and the “little horn”

of Daniel to germinate. As of old, so now, "all were not Israel, who were of Israel:" there was however, "a remnant according to the election of grace," who are represented as *sealed* by "an angel ascending from the east, having the seal of the living God." This angel denotes Jesus Christ, "the angel of the covenant," who is "the bright and morning star" "ascending from the east," and rising in the hearts of his people. He also seals them "with that Holy Spirit of promise, which is the earnest of their inheritance, until the redemption of the purchased possession, unto the praise of his glory."

The "sealed ones" are represented as a very small number, only 144,000 out of 7,000,000 which is the mystic standard of comparison, being the population of Israel in the days of Solomon. Out of every forty-eight, *forty-seven* are represented as *unsealed*.

3. Why is the tribe of Levi inserted in the list, and the tribe of Dan left out?

The tribe of Levi is inserted, because, in the Christian Israel, Levi takes his part with the other eleven tribes, the Levitical covenant, and with it the Levitical priesthood, being done away in Christ. The tribe of Dan is left out because, as it was necessary to exclude one tribe from the mystical list, to make room for Levi, Dan was the most fitting to be excluded; as 12,000 "sealed ones" could hardly be supposed to exist in a tribe so devoted to idolatry; Dan, therefore, is omitted, as being altogether *unsealed*.

3. What do we learn from this, of the character of the apostacy?

We learn that two marks of the apostacy are, *undue exaltation of the clergy, and idolatry*. And these two marks were but too apparent in the Church of the fourth century. The communion *table* was changed into the *altar*; the Lord's supper into something like the *sacrifice of the mass*; and the sacramental elements had come to be adored. Baptism was supposed to save the soul *ex opere operato*, and therefore was often deferred to a deathbed, as in the case of Constantine. In these and similar practices of the age, we discern, but too plainly, the features of the instealing apostacy. But the chief form in which idolatry manifested itself was in the worship paid to saints and martyrs, and even to their bones and relics. In fact, a compromise seems to have been entered into between Christians and Pagans, whereby the latter, professing Christianity, were indulged with a sort of Polytheism of dead men; and even sensible objects of worship were not withheld from them. The great majority of Christians, instead of abhorring idolatry as formerly, encouraged and defended it, now that the objects of it were saints and martyrs.

5. What is the chronology of the *sealing vision*?

It embraces a period of 71 years, namely, from A. D. 324, to A. D. 395, and coincides with the chronology of the preceding vision.

7. Explain the vision of *the palm-bearing multitude*.

(1.) It teaches the doctrine of *the final perseverance of the saints*, who are represented as having attained eternal felicity; in this respect it coincides

with the 17th article of our Church. (2.) It speaks of a period of time called "the great tribulation;" thereby drawing a comparison between it and some lesser tribulation which had passed away. It thereby makes *persecution* a mark of the apostacy, and teaches us that nominal Christians have been more cruel than even Pagans themselves. (3.) Another important lesson which we learn from this vision is, that the doctrine of "justification by faith only" is the doctrine maintained by "the sealed ones;" for the palm-bearing multitude are represented as ascribing their "salvation to God and to the Lamb," and as "having washed their robes and made them white in the blood of the Lamb:" *a denial of this doctrine* is made another mark of the apostacy. (4.) Lastly, we are taught that this life is only a pilgrimage, and that the antitype of the Feast of Tabernacles is yet future. An ambitious and worldly spirit is therefore a fresh mark of the unsealed ones.

#### 7. What is the chronology of this vision?

It coincides with the æra of St. Augustine, who was raised up at this time to preach the doctrines of grace. "It is evident," says dean Milner, "that real Christianity, notwithstanding its nominal increase under Christian Emperors, must soon have been extinct, if God had not interposed with a second great effusion of his Spirit." Augustine was a special instrument in the hands of Providence, for effecting the great work of reviving true religion in the Church. His doctrine was, as Mr. Elliott justly observes, "emphatically and preeminently, the doctrine of *divine sovereign grace*;—grace predesti-

nating, electing, preventing, quickening, illuminating, adopting, saving,—saving alike from sin's dominion and all other *real* evils of this life, and saving unto the end." This eminent servant of Christ was ordained presbyter A. D. 391, and Bishop of Hippo A. D. 395, the very year in which Theodosius died, and the sealing vision terminated. He was removed to his rest, A. D. 430.

8. Is not the fourth century a favourite one with some writers ?

Yes, with those of the Tractarian school ; but how different is their mind in this respect from that of the Spirit of God ! They condemn what He approves, and approve what He condemns : the fourth century is branded in the Apocalypse with the mark of apostasy.

9. Were not the Bishops of Rome very corrupt at this time ?

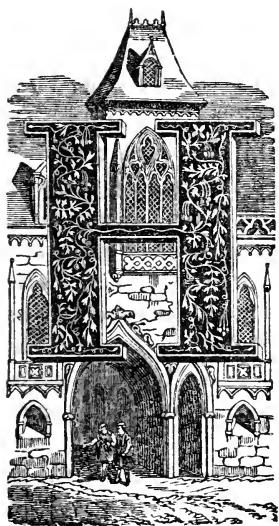
By their worldliness and ambition they caused the name of Christ to be blasphemed among the heathen. Ammianus gives the following description of Damasus, the Bishop of Rome A. D. 366, just 300 years after the death of St. Peter. "The ardour of Damasus and Ursinus to seize on the episcopal seat surpassed the ordinary measure of human ambition. They contended with the rage of party ; the quarrel was maintained by the wounds and death of their followers ; and the prefect was constrained by their violence to retire into the suburbs. Damasus prevailed ; the well-disputed victory remained on the side of his faction ; 137 dead bodies were found in the Basilica of Scinnius, where the Christians held

their religious assemblies ; and it was long before the angry minds of the people resumed their usual tranquillity. When I consider the splendour of the Capital, I am not astonished that so valuable a prize should inflame the desires of ambitious men, or produce the fiercest and most obstinate contests. The successful candidate is secure that he will be enriched by the offerings of matrons ; that as soon as his dress is composed with becoming care and elegance, he may proceed in his chariot, through the streets of Rome ; and that the sumptuousness of the imperial table will not equal the delicate entertainments provided by the taste and at the expense of the Roman Pontiff. How much more rationally would these Pontiffs consult their true happiness, if, instead of alleging the greatness of the city, as an excuse for their manners, they would imitate the exemplary life of some provincial bishops, whose temperance and sobriety and humble apparel recommend their pure and modest virtue to the Deity and his true worshippers.”

10. What do we learn from this chapter of the true character of the apostacy ?

The marks of the apostacy, as laid down in this chapter, are, *undue exaltation of the clergy, idolatry, Pelagianism, a persecuting spirit, a denial of the doctrine of justification by faith only, and lastly, worldliness and ambition.*

## CHAPTER VIII.



OW do you translate the first verse of this chapter?

“And when he opened the seventh seal there *had been* silence in heaven about the space of half an hour.” The meaning is, *not* that the “silence” follows the opening of the seventh seal, but that it *precedes* it.

2. What is meant by this “silence in heaven?”

The stillness in the political heaven, which lasted 71 years, during the visions of the *tempest-restraining angels*, and the *sealing angel*. During this period of time “the threatening tempests of barbarians were either repelled or suspended on the frontiers.” (Gibbon.) The only exception was, as we have seen, the battle of Adrianople.

3. Show that this period of 71 years answers to the duration mentioned by St. John, namely, “about the space of half an hour.”

It answers exactly. St. John does not say "the space of half an hour," but, "*about*" that space. It appears that the visions of the Apocalypse, (illustrative of the history of the Church from the commencement of the time denoted by the epistles to the Seven Churches, to the Millenium,) occupy EIGHTEEN CENTURIES, and were seen by St. John in the course of TWELVE HOURS, namely, from six o'clock in the evening, to six o'clock in the morning, of "the Lord's Day." A deep mystery was shadowed out in this, of which more will be said hereafter. On this scale of measurement of time *three centuries* would be represented by *two hours*, 150 years by *one hour*, 75 years by *half an hour*. *Seventy-one years might therefore, with the greatest propriety be represented as "about" that space of time.* No sooner has this period expired than the Seventh Seal is opened, and *the clang of war is heard*. The Seven Angels which stand before God have seven trumpets given to them, and set themselves to sound.

#### 4. Explain the Incense vision.

The Angel with the golden censer is Jesus Christ, "the Angel of the covenant," our great "High Priest." He is represented as "standing at the altar," that is, at the *brazen* altar, to receive the incense of the people offering. Like the Levitical Priest of old, having received the incense, he takes burning coals from off the altar, places them on his censer, carries them with the incense into the sanctuary, applies the fire from them to the incense to make it burn, after laying it on the *golden* altar before the veil. Nadab and Abihu for not offering



in a similar manner, were struck dead by God on the spot. Now what was the reason for all this particularity? Why must the incense be laid on the *golden* altar, and then fire be applied to it from coals taken from the *brazen* altar? The fire from the brazen altar symbolizes the meritorious atoning sacrifice of Christ; the application of this fire to the incense denotes the application of the propitiatory virtue of the merits of this sacrifice to the prayers of his people; the smoke of the incense on the golden altar shadows forth the coming up of their prayers with acceptance before the mercy-seat. Other fire than this was "strange fire," which God would not honour with his approval, yea, which would bring down his heaviest displeasure. Accordingly we read that "the smoke of the incense, which came with the prayers of the saints, ascended" with acceptance "before God out of the Angel's hand:" but upon the rest, who seem to have forsaken the *altar-fire*, the wrath of God descended: "the angel took the censer, filled it with fire of the altar, and cast it," the fire, "upon the earth," that is, upon the men of "the earth," or the unsealed ones; "and there were voices, and thunderings, and lightnings, and an earthquake."

The crying sin of the Christian Church in the fourth century, and indeed ever since, is *demonolatry*, or the *worshipping of dead men and women and asking them to intercede*: and, in truth, this "doctrine of demons" was expressly foretold by St. Paul, as one great mark of "the apostacy" which should in the last days be brought in "by the hypocrisy of liars." (1 Tim. iv. 1, 2.)

The successive sounding of Seven Trumpets, and the fall of Babylon, at the Seventh blast of the Seventh Trumpet, seems intended to point out "the apostacy," with Rome as its head, as *the Jericho* of the New Testament. (Joshua, vi.)

5. What is meant by the "voices, thunderings, lightnings, and earthquake," preparatory to the sounding of the First Trumpet?

No sooner was Theodosius dead, than, "in the winter of the same year, the Gothic nation was in arms." They were now directed by the bold and artful genius of ALARIC: he traversed without resistance the plains of Macedonia and Thessaly, and entered the fertile fields of Phocis and Bœotia, which "were instantly covered by a deluge of barbarians, who massacred the males of an age to bear arms, and drove away the beautiful females with the spoil and cattle of *the flaming villages*. The whole territory of Attica was blasted by his baneful presence; and, if we may use the comparison of a cotemporary philosopher, Athens resembled the *bleeding* and empty skin of a *slaughtered* victim. Corinth, Argos, Sparta, yielded without resistance to the arms of the Goths, and the most fortunate of the inhabitants were saved by death from beholding the slavery of their families, and the *conflagration* of their cities." (Gibbon.) These exploits of Alaric, immediately consequent on the death of Theodosius, sufficiently show what is meant by the "voices, thunderings and lightnings," preparatory to the first trumpet. With respect to the "earthquake," that was fulfilled when Alaric was made master-general of Illyricum, by an

edict published at Constantinople. His possession of the Illyrian prefecture brings to our recollection the tripartite division of the Roman Empire, which occurred early in the reign of Constantine, and before the establishment of Christianity. Constantine obtained Gaul, Spain, Britain, Italy, Africa; Licinius, the vast Illyrian prefecture, comprehending the rest of Europe; and Maximin, the Asiatic provinces and Egypt. It appears that, in the Apocalypse, this tripartition is not lost sight of, and is set before us repeatedly in the first four trumpets. The "earthquake," therefore denotes the final division of the Roman Empire between the two sons of Theodosius, (which took place after the death of their father,) and the appointment of Alaric to be master-general of Illyricum.

6. Explain the First Trumpet.

The chronology of this trumpet is chiefly the period of ten years which elapsed between A. D. 400, when *Alaric* first invaded Italy, and A. D. 410, when he besieged Rome for the third time, and took it. *Rhadagaisus* also entered Italy with an army of 300,000 Vandals from the Baltic, but, being defeated under the walls of Florence, retired from Italy, and crossed the Rhine into France. The desolation of France is thus described by Gibbon: "The scene of peace and plenty was suddenly changed into a *desert*; and the prospect of the *smoking* ruins could alone distinguish the solitude of nature from the desolations of man. The flourishing city of Nantz was surprised and destroyed, and many thousand Christians were inhumanly massacred in the church. Worms per-

ished after a long and obstinate siege; Strasburgh, Spire, Rhiems, Tournay, Arras, Amiens, experienced the cruel oppression of the German yoke, and *the consuming flames of war* spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul."

On the twenty-fourth of August, A. D. 410 Alaric besieged Rome for the third time and took it. "At the hour of midnight the Salarian gate was silently opened, and the inhabitants were awakened by the tremendous *sound of the Gothic trumpet.*" The intensity of the First Trumpet had now passed away, and in the same year Alaric expired.

#### 7. Explain the Second Trumpet.

After the death of Alaric, a period of eighteen years elapsed, and no new invasion broke on the Western Empire. But now a new scene commenced. In the year 429 GENSERIC commenced a *maritime* war. With an Army of Vandals he crossed the Mediterranean from the Gibraltar rock into Africa. Hippo and Carthage were both taken and burnt, the former A. D. 431, the latter 439. During the siege of Hippo, on the 28th of August, in the 76th year of his age, the sainted Augustine was gently released by death, and joined to the white-robed palm-bearing company which had already begun to gather out of the long and great tribulation.

Not content with the conquest of the maritime provinces of Africa, Genseric invaded Italy, and plundered Rome. The pillage lasted a fortnight, and all that remained of public or private wealth, of sacred or profane treasure, was diligently transported

to the ships of Genseric. "The fleets," says Gibbon, "that issued from the ports of Carthage again claimed the empire of the Mediterranean." With these fleets Genseric conquered Sicily, Sardinia, and all that was "in the third part of the sea," including also the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, and Dalmatia. In vain did the Romans send fleets against him. Their fleets were twice destroyed, once in the harbour of Carthage, and once in that of Bona. So accurately was the prophecy fulfilled. As under the First Trumpet "the third part" of the Roman "earth" was laid waste by fire and sword, and "the third part of trees was burnt up;" so under the Second Trumpet the Vandals, like "a great mountain burning with fire," were precipitated "into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." "The arms of the Vandals," says Gibbon, "spread desolation, or terror, from the columns of Hercules to the mouth of the Nile."

#### 8. Explain the Third Trumpet.

The *meteor* or "star burning as it were a torch," is **ATTILA**, king of the Huns, the terror of nations and *the scourge of God*. His dominions included both Germany and Scythia: they touched the Danube on one side, the Tanais on the other. From the calamities inflicted by the Huns throughout Thrace and Macedonia, and upon 70 cities of the Eastern Empire, the inhabitants of the Western "third part" might learn what to expect, if the fury of Attila were

to be directed against them. At length he descends upon the Western Empire ; but upon what portion ? He invades Gaul, but is repulsed. The voice of prophecy had marked out for the scene of his operations, “the third part of the rivers, and the fountain of waters,” that is, the Rhine, the Po, and the numerous streams of Italy. Accordingly, in the year 452, Attila descended from his political “heaven,” invaded Italy, besieged Aquileia with an innumerable host of barbarians, took it, and razed it to the ground. Succeeding generations have scarcely been able to discover its ruins. “After this dreadful chastisement Attila pursued his march, and, as he passed, the cities of Altinum, Concordia, and Pladua were reduced into heaps of stones and ashes. The inland towns, Vicenza, Verona, and Bergamo, were exposed to the rapacious cruelty of the Huns.” (Gibbon.) It was the boast of this ferocious conqueror, that the grass never grew where his horses’ feet had trod. The metaphor of a *meteor* implies *sudden extinction* : in this respect, likewise, the prophecy was fulfilled. The king of the Huns, having descended upon “the third part of the rivers, and the fountains of waters,” and *poisoned* them, died suddenly by the rupture of a blood-vessel. This event took place A. D. 453 : thus was extinguished the *meteor of the north*, whose name was “wormwood,” who had poisoned the streams of Italy, and “made them bitter,” so that none could drink them.

#### 9. Explain the Fourth Trumpet.

The time was now come when an end was to be put to the Western Empire : *its fall was to precede*

*the revelation of Antichrist.* This is asserted by St. Paul in 2 Thess. ii. 7, 8,—“He who now letteth (or hindereth) will let (or hinder), until he be taken out of the way; and then shall the Lawless One be revealed.”

And here let us pause.—The Red, the Black, the Pale Horse, have each in turn passed before our eyes; we have heard the prayer of the Martyrs; we have seen the germination of the great Apostacy; we have heard the commission of Divine wrath go forth against the Christianized Roman Empire; we have seen its accomplishment in the desolations of the Goths, the Vandals, and the Huns: and now what remains but that the Western Empire be utterly subverted?

In the year 476, ODOACER, king of the Heruli, “resolved to abolish the useless and expensive office of Emperor of the West.” The son of Orestes, who had assumed the singular title of *Romulus Augustulus*, was made the instrument of his own disgrace, and signified his resignation to the senate. The first of his names was derisively changed by the Greeks into *Momyllus*; the second, by the Latins into *Augustulus*. Thus “the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for the third part of it, and the night likewise.”

10. What is meant by the proclamation of the *woe-denouncing Angel*?

Instead of “Angel,” the majority of manuscripts read “Eagle” in the original: and as the *external*

*evidence* of manuscripts is decidedly in favour of the latter reading, so the *internal evidence* of the context is likewise.

The chronological æra of the *woe-denouncing* "eagle" is the sixth century. And how did this century open? With gloomy presages of the future; for the Roman Empire had just fallen in the West, and, therefore, by the unanimous consent of the Church at that time, grounded on that remarkable declaration of St. Paul already quoted, (2 Thess. ii. 7, 8.) *the revelation of ANTICHRIST* was expected to take place speedily. "He who had" so long "hindered" was already "taken out of the way;" in other words, *the Western Roman Emperor was removed*; and now what remained but that *Antichrist be revealed*?

Again: in the course of this century, namely, in the year 533, the pope was declared "Head of all the churches," by an edict of the Emperor Justinian. He then usurped the place of Christ, and showed himself to be a VICE-CHRIST, and was considered by many as ANTICHRIST.

But the question for our consideration is, *What body of Christians would be the loudest in sounding the note of alarm throughout Christendom?* and the answer doubtless is, that body of Christians who had maintained the faith in its purity from the beginning, and had thus proved themselves the worthy successors of those who, in the time of Constantine and Sylvester, foreseeing the coming apostacy of the Church, retired into the secluded vallies of the Alps; in other words, *the Church of the VALLENSERS.*



This Church is represented in Chap. xii. 14, as furnished with "two wings of the GREAT EAGLE," and "flying into the wilderness, into her place." And what "place" does the very propriety of the symbol point out? What locality is that which is the most suited for the abode of *the Eagle*? Surely *the crags and precipices of the Alps*. The true reason why commentators have been unable to explain the *woe-denouncing Eagle* is, that they have overlooked the prominent position assigned to the VALLENSIC CHURCH in the Apocalypse.

AS, when the CHRIST appeared there was a general expectation amongst the Jews of the appearance of the CHRIST; so, when ANTICHRIST was revealed, there was a general expectation of the revelation of ANTICHRIST. And, as the CHRIST, when he appeared, was received as the CHRIST only by *pious Jews*, so the ANTICHRIST, when he was revealed, was recognized as the ANTICHRIST only by *pious Christians*.

Mr. Elliott informs us that Hilarion wrote thus in the year 402:—"It now wants 101 years to the end of the Sixth Chiliad; about the closing of which the Ten Kings must arise; Babylon, now reigning, fall; Antichrist arise, and be destroyed by Christ's coming; and so the saints' Sabbath Millenary begin." Hilarion seems to have followed the Septuagint chronology, and to have expected that the revelation of Antichrist would take place in 503. It seems also, that he considered Papal Rome to be Babylon.

According to the Septuagint chronology, in 503 the world would have existed 6,000 years. It is

remarkable that the year fixed upon by Hilarion for the *revelation of Antichrist*, should be only 20 years distant from the year in which he was actually revealed.

But here arises the question, *Is the Pope Antichrist?*

The term *Antichrist* admits of three meanings: one which makes it synonymous with *Vice-Christ*, *Deputy of Christ*, or *Vicar of Christ*. According to this definition, the Pope *confesses himself to be Antichrist*.

The second meaning of the term *Antichrist* makes it synonymous with a *Rival-Christ*, a *Usurper of Christ's office*, a *Pseudo-Christ*. According to this view of the term, ANTICHRIST will have the same relation to CHRIST that ANTIPOPE or PSEUDO-POPE has to POPE. Now the truth cannot be denied that the Pope does usurp the office of Christ, for he calls himself "HEAD OF ALL THE CHURCHES," and was declared to be so in 533, by an edict of the Emperor Justinian. The Pope also calls himself "SPOUSE OF THE CHURCH," and under this character has a *ring* given to him at his inauguration to the Papal See. It is manifest that the Catholic Church cannot have *two Heads, or two Spouses*: it follows, therefore, by a necessary consequence, that the Pope is *Rival-Christ*, a *Usurper of Christ's office*, a *Pseudo-Christ*, in short, ANTICHRIST.

There is yet another view of the term *Antichrist*, which makes it synonymous with *Enemy of Christ*. The prefix *anti* would, in this view of the word, denote *opposition*, as it plainly does in such words

as *Anti-Reformer, Anti-Monarchical, Anti-Republican, Anti-Corn-Law*, &c. which are in daily use.

It has already been shown that the Pope *usurps the offices of Christ*; now usurpation necessarily implies *opposition and rebellion, yea, rebellion of the very worst kind*. This is well illustrated by the Rev. T. R. Birks, in his "Four Prophetic Empires:—" —"Let us suppose a rebel, in some distant province, to forge the royal seal and handwriting, and pretend to act in the name of the sovereign. He then claims to himself entire and unreserved allegiance. He abrogates whatever laws he pleases, and enacts contrary ones in their room. He enforces his own statutes by the severest punishments against those who still adhere to the old laws of the kingdom. He clothes himself with the robes of state, applies to himself the royal titles, claims immunity from the laws even of his own enacting; and pretends that all the statutes derive their sole force from his sanction, and must borrow their meaning from his interpretation. Last of all he banishes, strips of their goods, imprisons, and puts to death, all those subjects who abide by the laws of the king and reject his usurpation. Surely, in this case, the pretence of governing in the monarch's name does not excuse, but aggravates the rebellion. It lessens greatly, it is true, the guilt of the deceived subjects, but increases, in the same proportion, the crime of their deceiver."

No words can express more clearly than these of Mr. Birks, the futility of the argument brought forward by Romanists in palliation of the Pope's rebellion; namely, that whatever the Pope does, he

does in the name and in the behalf of Christ, and, therefore, that the Pope cannot be Antichrist. Mr. Birks has shown the sophistry of this plea; the fact alleged in excuse makes the case a thousand times worse. According to the third view of the term, the Pope is ANTICHRIST.

Whichever view we take of the term, whether we consider it as synonymous with *Vicar of Christ*, or *Rival of Christ*, or *Enemy of Christ*, the result is the same, namely, that *the Pope is Antichrist*.

The objection brought forward by Roman Catholics and by some few Protestants, to this application of the term *Antichrist* to the Pope, namely, that he does not "deny the Father and the Son," and so cannot be *Antichrist*, (1 John ii. 22.) is easily answered. There are many ways of denying the Father and the Son." One way is, by *denying that the Father has a Son*: this the Mohammedans do. Mohammed, and his successors, the Caliphs, may therefore be considered as *Antichrist*.

Another way is by *rejecting the commandments of the Father and the Son, and substituting other commandments in their stead*. This the Pope does. He is therefore *Antichrist*.

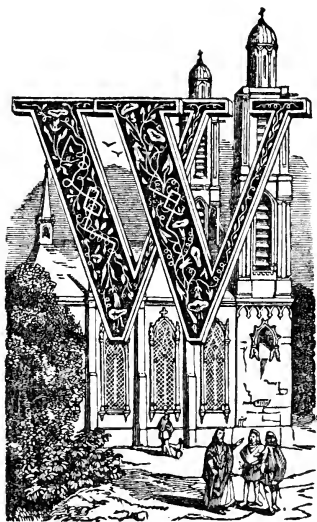
A third way is by *asserting that the Son of God comes over and over again in the form of a piece of bread*. This is denying the essential humanity of the Son. (1 John, iv. 3.) The Pope therefore in maintaining the doctrine of transubstantiation, declares himself to be *Antichrist*.

A fourth way is, by *denying that the Son of God has the sympathies of our nature*. This has

been repeatedly denied by the Jesuits, who maintain that the Divine nature of our Lord tends to make him austere, and that we require mediators who, being only human, can feel for us, and sympathize with us. In denying that the Saviour has the sympathies of our nature, they do in reality deny that he has come "in the flesh," and so manifest themselves to be *Antichrist*. At the same time, by representing the Divine nature as austere they flatly contradict the Apostle, who declares that "God is Love."



## CHAPTER IX.



WHEN did the Fifth Trumpet begin to sound?

In 606 or 607. In one of these two years Mohammed retired into the cave of Hera, and Phocis issued his Edict relative to the Pope's Supremacy.

2. Who is the "Fallen star" alluded to?

Mohammed, who was at this time in an impoverished condition, though his lineal ancestors had been princes of their country.

3. When was "the key of the bottomless pit" given him, and "the bottomless pit" opened?

He received the "key of the bottomless pit," mis-called by him "the key of God," in 606 or 607, when he retired into the cave of Hera, to forge his imposture. The "pit" was opened in 609, when he emerged from the cave with his imposture fabricated.

4. What is meant by the "smoke" which issued

from the pit, and the “locusts” which came out of the “smoke?”

The “smoke” symbolizes the fumes of his false religion; and the “locusts” denote the Saracens, who, in 1612, began to issue forth, and to overspread the East with their Antichristian delusions.

5. Explain the hieroglyphic employed to symbolize the Saracens.

They are represented as “locusts,” to denote their innumerable armies, and the devastation occasioned by them. The “teeth of lions” signify their military strength and invincible ferocity. Their “scorpion sting” symbolizes the destructive venom of their religious fanaticism. Their trampling as of “horses” points out their *Arabian origin*; the horse being a native of Arabia. Their faces as of *men* mark their unconquerable courage; their hair as of *women* sets forth their effeminate licentiousness. Their *wings* symbolize the rapidity of their conquests; their *diamonds* as of gold, the *turbans* of their head-dress. The king who rules over them, is “the Angel of the bottomless pit,” that is, Satan, the author of evil, whose name is in Hebrew, “Abaddon;” in Greek, “Apollyon;” in English, “THE DESTROYER.”

6. How does the commission given to the “locusts” apply to the Saracens?

It applies exactly. The “locusts” were commissioned “not to hurt the grass of the earth, or any green thing, or any tree.” This injunction is agreeable with the precepts of the Koran, and agrees, also, with the order of the Caliph Abubeker, issued to the Saracens on their first invasion of Syria:—“Destroy

no Palm-trees, nor any fields of corn; cut down no fruit trees, nor do any mischief." On the other hand there was a positive commission given to the "locusts," which was, "to hurt the men who had not the seal of God on their foreheads." And one cause of the spread of Mohammedism was the corrupt and idolatrous state of Christendom: this is well shown in Sale's preface to his translation of the Koran. Mohammed declared his mission to be against *idolators*.

7. Show that the symbolical period of "five months," during which the locusts were to torment men, was fulfilled in the history of the Saracens. Show, also, that they had power to "torment" and to hurt," not to "kill."

The Saracens grievously tormented Christians, both in the East, and in the West; but they had no power to "kill" them in their corporate capacity, as constituting Eastern and Western Christendom. They could not make themselves masters, either of Constantinople or of Rome; they could not take away the *political life* of Christians.

With respect to the period of the symbolical "five months," or 150 days, it is manifest that *a day* stands for *a year*, as in the prophecies of Daniel; and, that the period of 150 years is to be reckoned either from A. D. 609, when the "smoke" began to issue from the "bottomless pit," or from A. D. 612, when the "locusts" emerged from out of the "smoke." Now it is a remarkable fact, that the *settlement of the "locusts"* took place A. D. 762, when Almanzor laid the foundations of a new city



on the western bank of the Tigris, and called it *Medinat al Salem*, "the city of Peace." This was exactly 150 years from the issuing forth of the "locusts," and is, doubtless, the true interpretation of the mystical "five months."

If we reckon by *lunar* years, from A. D. 609, the period will terminate, A. D. 755, when the Caliphate was divided, and "the colossus which had bestridden the whole south, was broken." (Sismondi.)

Some persons may be inclined to reckon from A. D. 607, when "the key of the bottomless pit" was given to Mohammed. According to this calculation, the "five months" would expire A. D. 757, when the tide of war began to turn against the Saracens in Spain.

The Saracen woe may be considered as having passed away in 934, when the Caliphate of Bagdad was stripped of its temporal power.

8. What is meant by the "one voice from the four horns of the golden altar?"

It has been observed by the Jews, that "the essence of a sacrifice consists in *the sprinkling of the blood.*" The "one voice from the four horns of the golden altar" denotes that this sprinkling had been universally unattended to; in other words, that the atonement of Christ had been generally neglected, and other intercessors substituted. At the close of the tenth century the Christian Church was sunk in *superstition, idolatry, and demonolatry, or the worshipping of dead men and women.*

6. Explain the Sixth Trumpet.

The Euphratean horsemen denote *the Turks* who,

after the Turkish fashion, are represented as *tomans* of *tomans*, or myriads of myriads. The breast-plates of *fire*, and *hyacinth*, and *brimstone*, denote the partiality of the Turks to a uniform of *red and blue and yellow*. The *heads of lions* symbolize the resemblance of the Turks to the Saracens in *undaunted courage* and *savage ferocity*. Some of their Sultans have even borne the name of *Arslau* which signifies Lion in the Turkish language. Thus *Alp Arslau* is Turkish for Valiant Lion, and *Killidge Arslau* for Noble Lion. The *fire* and *smoke* and *brimstone*, with which "the third part" of men were killed, point out the *artillery* and *fire-arms* with which *Constantinople* was taken. The *horse-tails, like unto serpents, having heads*, denote, as Mr. Elliott justly observes, "the ensigns of one, two or three *horse-tails*, that mark distinctively the dignity and power of the Turkish Pasha." The *oppressive rule* of the Pashas is marked by the words, "And with these they commit injustice."

Mr. Elliott's explanation of the "four angels" is probably the true one; namely, that they are the same "four angels" mentioned in the seventh chapter, who are there represented as "restraining the four winds." When the Caliphate of Bagdad lost its temporal power, and the Saracen woe had passed away, they may be said to have restrained the four winds again. As Bagdad is situated by the river Euphrates, these angels are, with great propriety, represented as "bound" on the banks of the river: but with the sounding of the Sixth Trumpet they are again loosed.

With respect to the mystical period of "an hour, a day, a month, a year," it is to be observed that it denotes  $365\frac{1}{4}$  years and 30 years and 1 year and 15 days: the sum of which is 396 years, 3 months and 15 days. It denotes the period which should elapse between the losing of the Turks, and their taking Constantinople. Now Constantinople was taken on the 29th of May, 1453; reckoning backwards from this epoch, we come to the middle of February, A. D. 1057. Mr. Elliott has shown that on the 18th of January, in this identical year, Togrul Beg was inaugurated as "Protector and Governor of the Moslem Empire;" and, it is probable, that if we were better acquainted with the history of that period, we should be able to show that about the middle of February, the Turks began their attack on the Eastern Empire: as it is, the agreement is striking.

But the article prefixed to the "hour and day and month and year," in the original, seems to show that something else is intended; for it is not prefixed to the similar aggregate of "a Time, two Times, and a half" (chap. xii. 14.) It seems to point out this duration of time as remarkable in more respects than one in the history of the Turks: and so indeed it is; for, from the commencement of the reign of Othman, on the 9th of June, A. D. 1301, to the 9th of September, A. D. 1697, is a period of 396 years and 3 months, or mystically, "a day, a month, and a year." And on the 11th September, A. D. 1697, (new style) the fatal battle of Zenta was fought, the prelude to a series of disasters, from which the Ottoman Empire

has never recovered ; since that time it has ceased to be a *woe* to Christendom.

The *crescent* of the Turks seems to have become a *full moon* on the 29th of May, A. D. 1453. If we date 396 years, 3 months, and 15 days, or “an hour, a day, a month, and a year” from thence, we shall come to the 13th of September, A. D. 1849 ; about which time the Turkish power may be expected to be totally dried up.

10. Did the Saracen and Turkish woes lead men to repent ?

No. The Western Church is represented as incorrigible. “The rest of the men which were not killed by these plagues repented not of the works of their hands, that they should not worship demons, (dead men,) and idols of gold, and silver, and brass, and stone, and of wood : which neither can see, nor hear, nor walk : neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” This was the state of the Church of Rome, if we may believe the testimony of the Holy Ghost, at the time Luther appeared.



## CHAPTER X.



IGHTY Angel clothed with a cloud. Who is meant by this?

Jesus Christ, who appears as *the Angel of the Reformation*. The "cloud" is the symbol of the Divine Majesty. The "rainbow" is the token of peace and mercy, and shows that God was still mindful of his covenant. "His face like the sun, and his feet as pillars of fire" demonstrate beyond the possibility of doubt, that it is the same Jesus who was seen of John on the mount of Transfiguration, and, in vision, walking amidst the seven golden candlesticks. The "Little Book" in his hand betokens *a Revelation to the Church*. He plants his "right foot on the sea, and his left on the earth," claiming them as his own, though usurped by the Pope. His "loud cry, as when a lion roars," points him out as the Lion of

the tribe of Judah, in contradistinction to *the Lion (LEO) of Rome*: it shows also the effect produced by the writings of Luther throughout Christendom. The "seven thunders" are *the thunders from the Seven Hills*.

2. What is meant by St. John being commanded to "seal up those things which the thunders uttered, and not to write them?"

The meaning is, that Luther was to pay no heed to the thunders of the Vatican and the bulls of the Roman Pontiff.

3. What is meant by the oath of the Angel, "that there should be time no longer, but that in the days of the voice of the Seventh Angel the mystery of God should be finished?"

The word *time* should be translated *delay*. From the æra of the Reformation, A. D. 1517, to the sounding of the Seventh Trumpet, there should not be the *delay* even of *a Time, i. e.* of 360 years. The Seventh Trumpet began to sound about the middle of the eighteenth century; that is, about fifty years after the termination of the Sixth Trumpet, or the Second Woe. It will probably cease in 1865, *which will be twelve years short of 360 years, or of A TIME, from the era of the Reformation*. It is necessary to observe that the word here translated "time" is a different word from that which is also translated "Time" in Chapter xii. 14. This latter word is the same as that which occurs in the Septuagint translation of Dan. xii. 7, to which text there is an undoubted reference in the passage before us:

indeed, the speaker is the same in both places, and the oath similar.

4. Is there in the "Little Book," an allusion to any "little book" circulated at the time?

Yes: There is an allusion to certain tracts written by Wickliff and his followers, which were at this time widely distributed. It was not long after the decease of the English Reformer, that the Popish hierarchy, alarmed at the dangers with which the rapid dissemination of his principles threatened their church, exerted their utmost efforts to suppress them; at their instigation, a commission was issued in 1387, for the seizure of all the "little books" written by him and his followers. It was empowered to forbid all persons, of whatever degree, to read those *pernicious writings*, or to support the *scandalous doctrines* contained in them, on pain of forfeiture and imprisonment; and letters patent to the same effect were despatched to commissioners in most of the Counties of England.

Foxe tells us, that in those days "some would give a load of hay for a few chapters of St. James or St. Paul in English." Wickliff's Bible was eagerly sought after: they who were able among the Reformers purchased copies; they who were not able procured, at least, transcripts of particular Gospels or Epistles; and, when the flames were kindled, it was a common practice to fasten about the neck of the condemned heretic such scraps of Scripture as were found in his possession, that they might share his fate.

It is to these "little books," tracts, and scraps of Scripture, that allusion is made.

5. Why is the "Little Book" represented as "open" in the Angel's hand?

To denote the Reformers' love for the Bible, and their translating it into various languages. Thus Luther and Melancthon are, at this day, represented in engravings with *an open copy of the Scriptures in their hands*.

6. What is meant by St. John's "eating the Little Book?"

The Reformers' meditation on the Scriptures, particularly on the prophecies relative to Antichrist; and their inwardly digesting them.

7. Why was the "Little Book" *sweet* at first, but *bitter* afterwards?

To search into the prophecies is pleasant and agreeable; but to understand the tales of persecutions which they foretel, is sad and sorrowful. Hence we learn, that the "Little Book" is closely connected with the prophecy which follows respecting the "Two Witnesses." In fact, it seems to be identical with it.

8. What title do you conceive to be the proper one for the "Little Book?"

A Divine Tract respecting the "Two Witnesses."

9. What is meant by the injunction given to St. John, to "prophesy again before many peoples and nations and tongues and kings?"

The word "before" should be translated "concerning." St. John was to go back to the commencement of the 1260 years; and to give *a fresh prophecy concerning* the nations of Christendom, during that space of time.

10. Why is it particularly necessary to attend to

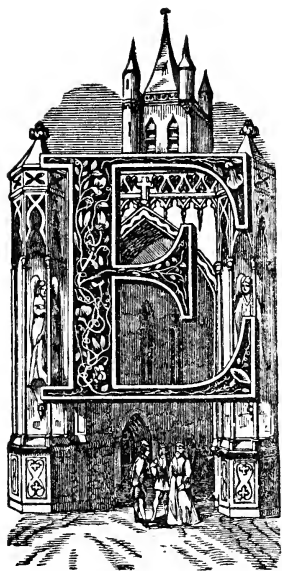


the prophecy respecting the Two Witnesses, in the present day ?

Because we here see what Church that is which has been selected by the Holy Ghost, as having the **TRUE APOSTOLIC SUCCESSION** ; that is, *a Succession, not so much of orders as of doctrine and practice.*



## CHAPTER XI.



XPLAIN the first two verses of this chapter.

The *measuring* the servants of God is equivalent to what is elsewhere termed the *sealing* them : each phrase alike denotes the taking an account of them, and involves the idea of separation, the separation of the sealed from the unsealed, of the measured from the unmeasured. By the measured Israelites who worship God at the altar and within the temple, during the space of “FORTY-TWO” mystical

“months,” that is, of 1260 years, we are to understand those who refuse to pollute themselves with idolatry and demonolatry. They are, as Mr. Faber well expresses it, “unfeignedly subject to the rule of Christ, the great mystic High-Priest of their profession ; are circumcised in heart ; they cheerfully embrace the whole code of the gospel ; they, agreeably to their position in the hieroglyphical painting, con-

stitute a Church within a Church, a faithful Church within an unfaithful Church." On the other hand, the mystic "Gentiles" of "the outer court," who are left unmeasured, are the paganizing adherents of the great demonolatrous Apostacy.

There is reason to believe that the 1260 years, that is, the 1260 mystical "days," or the 42 mystical "months," began A. D. 604, when the Anglo-Saxon "horn" of Kent, the original kingdom of Hengist, submitted to the Pope's appointment of Augustine to the Archbishopric of Canterbury. The ecclesiastical domination of the Pope over the Ten Gothic kingdoms was then completed. Soon afterwards, namely in 608, Pope Boniface III. opened the Pantheon anew, and, whereas it was formerly dedicated to Jupiter and the heathen Gods of Rome, consecrated it henceforth to the Virgin Mary and all the Saints. Thus was idolatry and demonolatry, that is, the worshipping of dead men and women, openly established at Rome. The adherents of the dominant Apostacy are stigmatized in this chapter as "Gentiles," and, as such, "the outer court," or "court of the Gentiles" is appropriated to them. They have the range of "Holy City" or nominal Christendom, but are excluded from the Sanctuary, or Holy Place, which is assigned to the "Two Olive Trees," the "Two Candlesticks," and the 144,000 approved Servants of God.

The complete parallel which exists between the Apostacy and Paganism will be made evident from the following considerations.

(1.) Canonization of Saints is borrowed from the

Heathen, who were in the habit of admitting into the number of the gods men famous for virtue, and eminently serviceable to their country, and of awarding them divine honours. Just as the heathen gods must have been deified before they could be worshipped as gods, so the saints departed must be canonized by the Pope, before they can be publicly prayed to.

(2.) Invocation of Saints is borrowed likewise from the heathen. "God is not approached by men," saith Plato, "but all converse and intercourse between him and men is performed by the mediation of demons." And again: "Demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other."

(3.) The appointment of tutelar saints over particular countries and particular cities is borrowed from the heathen.

(4.) So likewise is the assignment of particular offices to the saints. For just as Bacchus gave wine; Ceres, corn; Esculapius, health; so St. Roch and St. Sebastian are said to heal the plague; St. Sigismund, fever and ague; St. Apolonia, tooth-ache; St. Anthony, inflammation; St. Marus, convulsions and palsies; St. Otitia, sore eyes; St. Hubert, the bite of a mad dog; St. Valentine, the falling sickness; St. Benedict, the stone; St. John, the Evangelist, poison; St. Blasius, bones that stick in the throat; &c. &c.

(5.) The making images of the saints; the consecrating the images with certain prayers and ceremonies; the giving honour and reverence to

them, by cringing, bowing and kneeling before them, by kissing them, by lighting candles and burning in cense before them, and by praying before them; are all borrowed from the heathen. And the Pantheon itself, which was formerly filled with images of Pagan gods, is full of images of Romish saints.

(6.) The use of Holy Water; the doctrine of purgatory; sacrifices for the dead; lights in churches; sacred relics; processions; pilgrimages; and practices of a like nature, are all borrowed from Paganism.

That this is the case, is confessed by Beroaldus and Baronius. "When I call to mind the institutions of the holy mysteries of the heathen," says Beroaldus, "I am forced to believe, that most things appertaining to the celebration of our solemnities and ceremonies are taken thence. As for example: from the Gentile religion are the shaven heads of priests, turnings round at the altar, sacrificial pomp, and many such like ceremonies, which our priests solemnly use in our mysteries. How many things (good God!) in our religion, are like to the Pagan religion! how many rites common!"

Baronius, the great champion of Popery, makes a similar confession. "In many things," says he, "there is a conformity between Popery and Paganism. That many things have been laudably(!) translated from Gentile superstition into the Christian religion, hath been demonstrated by many examples, and the authority of Fathers. And what wonder, if the most holy bishops have granted that the ancient customs of Gentiles should be introduced into the worship of the true God, from which it seemed im-

possible to take off many, though converted to Christianity.”

Hence we see the propriety of representing the Apostacy as *Gentilism* or *Paganism*; and members of the Apostate Church as *Gentiles* or *Pagans*.

Dr. Gilly, speaking of the fourth century, observes, “there was a prevailing tendency, on the part of the most eminent bishops and professors of the gospel, to render Proselytism still more general by bringing Christianity, on some points, down to the level of *Paganism*; when their aim ought to have been to extinguish the last embers of superstition. That the votaries of Polytheism might be conciliated, it was thought expedient to leave as many of the old popular superstitions in practice, as might be varnished over and adapted to Christian worship. That violence might not be done to long-cherished habits and prejudices, certain helps to devotion to which the people were accustomed were reserved; such as images, pictures, processions, relics, pilgrimages, votive offerings, expiatory performances, and self-inflicted bodily penances.”

Those who wish for further information on this subject may find it in Poynder’s “Popery in alliance with Heathenism,” and in Stopford’s “Pagano-Papismus.”

## 2. Who are meant by “the Two Witnesses?”

Two Churches are meant, not two individuals. This is evident from their not being styled “the Two Olive-Trees, and the Two Candlesticks, standing before the God of the earth.” It appears, from Psalm lii. 8, that olive-trees were cultivated within

the house of God, and we may collect from Zechariah iv. 3, 11, 12, that their number was limited to two. It appears also from Jeremiah, xi. 16, and from Romans xi. 7—26, that *an olive-tree* is a symbol of *a Church*. But some persons may still be disposed to think that two individuals are meant, because David compares *himself to a green olive-tree*. To prevent this misconstruction of the passage, we are told that “the Two Witnesses” are “Two Candlesticks,” as well as “Two Olive-trees.” Now, *a Candlestick* is known, on infallible authority, to be an emblem of *a Church*; for this is expressly stated in Revelation, i. 20. “The Two Witnesses” are therefore *Two Churches*.

And this interpretation agrees with the position assigned to “the Two Witnesses” in the hieroglyphical painting. They stand in the immediate presence of the Lord of the Temple; as the two olive-trees, and the golden candlestick of old, stood before the Shechinah. The imagery teaches us, first, that they are to be sought for within the precincts of the mystical temple; and, secondly, that they would be safe under the special protection of the Almighty.

3. What two Churches are meant by the “Two Witnesses?”

*The two branches of the Vallensic Church*; the one on the Eastern, and the other on the Western side of the Alps. It may be said that these are *but one Church, not two independent Churches*. And this is agreeable to the symbol of “two Candlesticks,” which mean *two branches of one Candlestick*; for, as in the *literal* temple there was but *one golden*

*Candlestick, not two*, so in the *mystical* temple there is but *one two-branched golden Candlestick, not two*.

4. Show that the Two Branches of the Church of the Vallenses or Vaudois corresponds to the hieroglyphic of "Two Olive-trees," "Two Candlesticks," "Two Witnesses," or, more literally, "Two Martyrs."

(1.) An *olive-leaf* is the well-known symbol of *peace*. Now the following are some of the canons of the Vallensic Church:—"If possible, live in peace with all men. Strive not in law. Avenge not yourselves. Love your enemy." A Church which not only has such canons as these, but exhibits the observance of them in the lives of her members, may well be represented as an Olive-tree. And it is a fact, that these canons of *peace* have been strictly adhered to by the Vaudois. All disputes are referred, in the first instance, to the elders; from them, by appeal, to the consistory of the parish; the consistory appoint arbitrators, to whom, if necessary, the moderator is added as super-arbitrator. Seldom has a dispute outlived this process, and then it has been terminated by the Synod.

(2.) A Candlestick is an emblem of "light;" and, in the dark ages, the Vaudois were *the light of the world*. Their *barbes* or pastors were sent by turns into every part of Europe, to preach the gospel; and thus the seed was sown which at length burst forth in the Reformation. In the darkest hour a *light* gleamed across Europe, directing men to Christ; and that *light* proceeded from the dwelling of the "Eagle," and from the Vallensic Candlestick on the summit of the Alps.



The Vallensic Church was a truly Missionary Church. It not only carefully preserved, but actively diffused *the true light* of the gospel, during those ages in which we are too apt to consider it as extinguished. Funds were placed at the disposal of the Synod, for maintaining the pastors whom they sent throughout Europe to preach the gospel. The Synod held its annual meeting in September, except in times of persecution when winter was preferred on account of the protection afforded by the snow. "Sublime indeed," observes Mr. Acland, "Is the picture of these venerable Christians, assembled in conclave among Alpine snows to protect a doctrine as superior in glorious simplicity to that opposed by them, as are the mountains which surrounded them to the gorgeous cupola of St. Peter's."

It is very remarkable that the chief town of the Vallenses is named LUCERNA, a word which exactly corresponds with the Greek word translated "candlestick;" and that their heraldic arms is *a lighted candlestick* surrounded with *seven stars*; with the motto, "LUX LUCET IN TENEBRIS," *The light shineth in darkness.*

(3.) A Martyr bears witness even unto death. And so the Vallensic Church, as a corporate body, has sealed its testimony with its blood. We may observe in general, that this Church has been, throughout its whole history, exposed to trial and persecution. It has been aptly styled by Allix, "the nursery and seed-plot of martyrs." It has suffered no less than *thirty-three* wars on account of religion, and in the last was politically slain.

5. Explain the other particulars of their character.

They are said to “prophecy,” that is, *to discharge the Christian ministry by faithfully preaching the truths of the Gospel*; and to do this “clothed in sackcloth,” that is, in a sorrowful and depressed condition. The following is a description of their sufferings, from the pen of Sir Samuel Morland, who was sent from this country in the time of Cromwell, on a special mission to the Court of Turin:—“It is my unhappiness to leave them, where I found them, among the potsherd, with *sackcloth* and ashes spread under them. To this very day they labour under most heavy burdens, which are laid on their shoulders by those rigid task-masters of the Church of Rome. To this very day do the enemies of the truth plough and make long furrows on their backs, by robbing them of their goods and estates; by banishing their ministers, who are the shepherds of the flock, that the wolves may be the better able to come in and devour them; by ravishing their young women and maidens; by murdering many innocent souls; by cruel mockings and revilings; by continual menaces of another massacre. The tongue of the suckling cleaves to the roof of his mouth, and the young children ask for bread, and no man gives it to them. The young and the old lie on the ground in the streets. Their miseries are more sad and grievous than words can express. They are in a manner dying while they yet live. No grapes in their vineyards, no herds in their stalls, no corn in their garners, no meal in their barrel, no oil in their cruse.” Well may it be said of these poor, unoffending, per-

secuted christians, that "they preach the gospel, clothed in sackcloth." And it is worthy of remark, that the Vallensic "*dress*" is noted, by more than one writer, as the *rough sheep* or *goat-skin*, the which, as being *sackcloth-like* in its appearance, gave to them, as it had done both to the older Jewish Prophets and the two typical Apocalyptic Witnesses, the actual title of *sackcloth-wearers*." (Mr. Elliott.)

They are to continue in this desolate condition for 1260 mystical "days," that is, for 1260 years; it has been shown that this period commenced in 604. From that day to this they have been "clothed in sackcloth." During the reign of Napoleon they had a respite from persecution, but only for a short time. The first act of the King of Sardinia, when restored to his throne mainly by the arms of Protestant England, was to throw them back into their accustomed state of grinding oppression.

They can neither be advocates nor physicians, nor attain a higher rank in the army than that of serjeant. No book of instruction or devotion may be printed in Piedmont for their use, and an enormous duty is imposed upon their importation. It is not long since eight of the Vaudois, who had settled in Turin, were ordered to retire to their vallies, by virtue of an edict of 1622, which had fallen into disuse, but is again put in force. This rigorous measure of the Sardinian government is alleged to have been adopted at the express requisition of the court of Rome, made at the instigation of the Bishop of Pignerol.

Yet, "if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies."

This is well explained by Mr. Faber:—"The phraseology is borrowed from the language which God employs when he speaks to the prophet Jeremiah, 'I will make my words in thy mouth fire, and this people wood, and it shall devour them.' (Jeremiah v. 14.) Hence, as the two Churches are exhibited in the character of 'two Prophets,' the borrowed phraseology must be explained by the language from which it has been borrowed. The import, therefore, of the present clause is, that 'the Two Witnesses,' by applying the prophecies of scripture to their persecutors, should denounce against them to the uttermost the predicted vengeance of the Almighty upon the irreclaimable adherents of the Apostacy; even as the words of the Lord, in the mouth of Jeremiah, devoured the apostate house of Israel, by announcing their desolation through the agency of the Romans. Accordingly the Vallenses were strenuous in maintaining that the corrupt Roman Church was the Apocalyptic Babylonian Harlot; and that the Sovereign Pontiff himself was *the Man of Sin*. Whence of necessity they applied to their persecutors the various prophecies of utter extermination, which relate to those predicted enemies of Christ."

One other feature in the character of the Two Witnesses is, that they "have power to shut heaven, that it rain not in the days of their prophecy; to turn the waters into blood; and to smite the earth with all plagues, as often as they will."

The commission of the Two Witnesses is framed on the principle that, in the figurative language of Scripture, the prophets are said to *do* what they only

*announce.* (Isaiah vi. 10. Matt. xiii. 15. Acts xxviii. 27.) The *shutting of heaven that it rain not in the days of the prophecy*, denotes the shutting up of the temple or the spiritual Church, so that the dew of God's Word and Spirit should not descend upon the apostate inhabitants of Christendom. And this has been but too fearfully realized: for, though the Two Witnesses have been "prophesying in sack-cloths" far and wide, for nearly 1240 years, yet the ground has been parched up for want of the kindly rain of the blessed Spirit: and there has been a grievous famine of God's Word. And thus the want of *literal* rain, for the space of  $3\frac{1}{2}$  *literal* years, upon the land of the *literal* Israel, in consequence of the punitive prayer of Elijah, (Jam. v. 17. 1 Kings, xvii. 1.) has received its exact counterpart, in these latter days, in the want of *mystical* rain, for the space of  $3\frac{1}{2}$  *mystical* years, upon the land of the *mystical* Israel.

In like manner, the "power of turning the waters into blood, and of smiting the earth with divers plagues" has been abundantly verified since the year 1789, when the vials of God's wrath began to be poured out, smiting the earth with all plagues, and turning the water into blood; and this blood and slaughter and desolation has been the consequence of men's slighting the admonitions of the Vallensic Churches.

6. Give an account of the martyrdom of Aymond de la Voye, a Vaudois, in the reign of Francis I.

Having incurred suspicion, he was seized and carried before the tribunal of the Inquisition. The first

question put to him, with a design to draw forth a disclosure which might lead to the apprehension of others, was, "Who are your associates?" "My associates," he answered, "are those who know and do the will of my heavenly Father, whether they be nobles, merchants, peasants, or men of any other condition."

He was asked, "Who is the Head of the Church?" To this he answered, "Jesus Christ." To the question, "Is not the Pope the head of the Church?" His reply was, "No: if he is a good man, he is the minister and primate of the Roman Church, but nothing more." He was then asked, "Is not the Pope the Successor of St. Peter?" His answer was, "Yes, if he be like St. Peter; but not else."

His persecutors, finding that he was not to be moved, ordered him to be led to execution. As he passed an image of the Virgin Mary, he refused to bow to it; and the execrations of an infuriated mob had no other effect than to make him pray aloud, "O Lord, I beseech thee to make it known to these deluded creatures, that to Thee only they ought to bow the head and offer supplications!" As he ascended the scaffold, he cried out with a firm voice, "Be it known that I die, not a heretic, but a Christian!" The clamorous multitude insisted that his mouth should be stopped; and the executioner was ordered to despatch him instantly, without inflicting the usual tortures, because there was no other way of silencing the undaunted Aymond.

7. Give an account of "the discipline by means of which the Barbes or Pastors of the Vaudois have

preserved the true Doctrine, and prevented and corrected disorderly living.”

This discipline is laid down in the form of canons; of which the following is a copy, taken from one of the Manuscripts in the Public Library at Cambridge.

*How the people ought to conduct themselves with strangers :—*

1. Love not the world.
2. Avoid bad company.
3. If possible, live in peace with all men.
4. Strive not in law.
5. Avenge not yourselves.
6. Love your enemy.
7. Be willing to suffer trials, calumny, threats, rejection of man, wrongs, and all torments for truth's sake.
8. Possess your souls in patience.
9. Enter not the yoke with the unfaithful.
10. Hold no communication with bad works, nor by any means with what savours of idolatry, nor with services inclining to it, nor with any thing of the sort.

*How the faithful ought to keep their bodies under subjection :—*

1. Serve not the mortal desires of the flesh.
2. Watch over your members, lest they be members of iniquity.
3. Rule your affections.
4. Submit the body to the soul.
5. Mortify your members.
6. Avoid idleness.

7. Be sober and temperate in eating and drinking, in your words, and in the cares of this world.
8. Do works of charity.
9. Live by faith and moral practice.
10. Control your desires.
11. Mortify the works of the flesh.
12. Devote yourselves to religion in due seasons.
13. Confer one with another on the will of God.
14. Examine diligently your consciences.
15. Cleanse, amend, and pacify your minds.

8. Ought not the Vallensic Church to be dear to every Protestant?

It ought, for the following reasons:—(1.) Because we have, in this Church, the phenomenon of a Christian community which *never needed reformation, having remained pure both in doctrine and practice from the beginning.* (2.) Because of the obligations which we owe to them. They have borne the brunt of the battle, and to them we are chiefly indebted, under God, for the liberty we enjoy. When M. Peyrani, the Moderator or Bishop of their Church, was explaining with evident satisfaction to Dr. Gilly, in 1823, how closely the doctrines of the Vaudois Church assimilated to those of the Church of England, the old man added, with conscious and becoming pride, “Remember that you are indebted to us for your emancipation from papal thralldom. *We led the way. We stood in the front rank, and against us the first thunderbolts of Rome were fulminated. The baying of the bloodhounds of the Inquisition was heard in our vallies before you knew its name.*



They hunted down some of our ancestors, and pursued others from glen to glen, and over rock and mountain, till they obliged them to take refuge in foreign countries. A few of these wanderers penetrated as far as Provence and Languedoc, and from them were derived *the Albigenses*, or heretics of Albi. The province of Guienne was then in your possession. *From an English province our doctrines found their way into England, and your Wickliff preached nothing more than what had been advanced by the ministers of our valley 400 years before his time.*" (3.) Because we should delight in honouring those whom God delighteth to honour.

9. Give an account of the death, resurrection, and ascension of the Vallensic churches, and of the events chronologically connected with them.

(1.) *Their death.*

The Vaudois, or Vallenses, (which terms signify Inhabitants of the Vallies,) are descended from those refugees from Italy who, after St. Paul had preached the gospel there, abandoned their beautiful country, and fled, like the woman mentioned in Chap. xii., to the fastnesses of the Alps; where they have to this day handed down the gospel from father to son, in the same purity and simplicity, as it was preached by St. Paul.

The sufferings to which they have been exposed surpass the power of imagination, as well on account of their duration as their individual cruelty. They are related by Jean Leger in his history, published at Leyden, and are such that, to use the emphatic language of Henri Arnaud, "were the demons let loose

from hell, their cruelty and rage against Christians could not exceed the cruelty of the Papists to the Vaudois." Their history is a series of persecutions by the ecclesiastical tribunals, or of attacks by armed forces. Yet of all the wars, 33 in number, the last was the most violent and deplorable; for by this they were expelled from their abodes, and were *politically slain*, an effect which had never previously happened.

Louis XIV. having driven his most faithful subjects, that is, the Protestants, out of his kingdom, resolved that his neighbours should do so likewise; seeking, perhaps, a pretext for extending his frontiers. He therefore intimated to the Duke of Savoy that his own example was worthy of imitation, and that it was the duty of his royal highness to abolish the Church of the Vaudois, and compel them to embrace the Romish religion.

Victor Amadeus, who was young and endued with wisdom and prudence, refused to take such measures against subjects who served him loyally, and strenuously opposed their adoption, till M. de Feuquieries hinted that his master would undertake this measure himself with 14,000 men, and would retain the valleys inhabited by these heretics as a recompense for his trouble. This menace produced the effect intended; for the Duke of Savoy, fearful of the interference in his dominions of so powerful a neighbour, published a decree on the 31st of January, 1686, commanding the Vaudois to raze their churches, submit their children to the Romish priests for baptism, and make a public renunciation of their faith within

fifteen days from the date of the proclamation, upon penalty of banishment.

All remonstrances made against this cruel decree by the Vaudois themselves, and in the name of the Protestant States, were alike ineffectual. The whole population of the Vaudois did not at this time exceed 15,000 persons, of whom only 2,500 were capable of bearing arms; moreover, they were taken by surprise, and were but scantily provided with resources of any kind for resisting an attack. They were, however, driven to desperation. "*Death rather than the mass!*" was shouted from mountain to mountain; the vales rëechoed the cry; and they determined to defy the threats of their persecutors. Hostilities commenced in April, 1686, and enemies from all quarters poured in upon their prey. The Vaudois gallantly withstood the first shock of war, and for three days were victorious in every engagement; they then became suddenly enervated, and with frozen hearts laid down their arms. Thus was the war at once extinguished; not by the blood of the Vaudois, but by their unexpected submission.

No sooner had these unfortunate people laid down their arms, than they recognized their error. Fourteen thousand were thrown into prison, of whom a greater number was destroyed than would have perished in the rudest war. Eleven thousand souls perished in thirteen prisons from cold or heat, hunger or thirst. Only 3,000 saw the light again; and for these the Protestant ambassadors at the Court of Turin made such urgent intercession, that the Duke of Savoy was constrained to exercise his *clemency*. He was pleased

to pardon and release them, on condition that they should banish themselves for ever from their homes and country.

Thus were the Vaudois expatriated, after inhabiting the Alpine Vallies since the days of the Apostle Paul. "The wild-beast from the Abyss," that is, the secular power of the Papacy, acting through the instrumentality of two of its "horns," namely, Louis XIV. and the Duke of Savoy, "made war against them, and overcame them, and killed them." The Vaudois were compelled, by the overwhelming numbers of their invaders, to submit; but not until such horrible devastations had been carried into every hamlet, and such unheard-of barbarities committed upon all ages and both sexes, that it would be impossible for the pen to write them down. Well may the Papacy be described as "the wild-beast from the Abyss."

2. The wretched exiles set out on their melancholy journey, and made their way across the mountains towards Switzerland. The weather was unusually severe, and hundreds perished on the road of cold and hunger; a remnant providentially escaped. Some continued their journey to more distant countries, and joined the French Protestant churches in London, Berlin, and the United Provinces; about 2,000 remained in Switzerland.

Thus the "dead bodies" of the "Two Witnesses" were strewn over the surface of "the broad city which is the great one," namely, the Roman Empire.

The Greek word which is rendered "street" in the authorized translation, may be taken either as an

adjective or as a substantive. If it be taken as an adjective, the rendering will be as given above; if however, the authorized rendering be preferred, the fulfilment will be just as remarkable. For the old Roman road from Italy into France was by the passes of the Cottian Alps; and is described by Ammianus Marcellinus as *central, short, and the most frequented*,—"media, compendiaris, magisque celebris."

The "Great City" is further described as that "which spiritually is called Sodom and Egypt." The *Sodomitic* practices encouraged by the Church of Rome, are mentioned by historians. Its spiritual state is also not unfrequently compared by the Reformers to *Egyptian darkness* and *Egyptian bondage*.

And as in the second verse of this chapter nominal Christendom is called "the Holy City," so here it is compared to *Apostate Jerusalem*; for it is added, "Where also their Lord was crucified." It is well known that the Fathers were of opinion that Antichrist would be *a Jew*: and in truth he is *a Judaizing Christian*. We have thus another reason why the Roman Empire should be represented as Jerusalem. And two points of resemblance are noted in this chapter between the literal and the mystical Apostate Jerusalem. The literal Apostate Jerusalem crucified the Son of God; the mystical Apostate Jerusalem has crucified him afresh in the persecution of his members, particularly in *gibbeting* them, which in Scripture phraseology would be called "hanging them on a tree."

Another point of resemblance is, that wherever the literal Apostate Jerusalem is called "the Holy City," even at the moment of the crucifixion of the Saviour, (Matt. xxvii. 33.) so also the mystical Apostate Jerusalem is called "the Holy City" in this very chapter which records the crucifixion of Christ anew in the persecution of his members.

The Papists, in gibbetting the Vallenses, did in effect gibbet Christ. He considered it as done to himself, as we are reminded by those well-known words,—“Saul, Saul, why persecutest thou *me*?”

(3.) Great was the joy of the Romish party at having at length achieved that which had so long been their object, and to attain which they had waged no fewer than THIRTY-THREE wars with the Vallenses. Accordingly, they are represented as in the height of glee and exultation, “making merry and sending gifts one to another because these two prophets had tormented them that dwelt on the earth,” by applying to them the terms applied to them in Scripture of *Babylon, Antichrist, &c.*

It is also said that “they of the people, and kindreds, and tongues and nations would see their dead bodies 3½ days, and would not suffer their dead bodies to be put in graves.”

The expatriated Vallenses exactly answer to the description here given. They wandered about like “moving skeletons,” “more like spectres than men,” and on one occasion Henri Arnaud, their commander, compared them to “corpses.”

It is worthy of special observation that one great means for bringing about the Resurrection of the

“Two Witnesses” was the determination of their enemies not “to suffer their dead bodies to be put in graves.” Had this been allowed they might never have revived. But the malice of their enemies would not permit it. In other words, the Papists would not allow the helpless fugitives a resting-place for the soles of their feet.

In this respect, also, the propriety of the symbol is observed: a heretic was not allowed Christian burial by the laws of the Romish Church. The Council of Constance decreed that the bones of Wickliff should be exhumed, “if they might be discerned and known from the bones of other faithful people.” In pursuance of this mandate, though not till 13 years after it was pronounced, the grave was opened, under the direction of Fleming, Bishop of Lincoln, who, from being a zealous adherent of the Protestant party, had become a merciless persecutor of their doctrines. The remains of the Reformer were disinterred and burnt, and the ashes thrown into the Swift.

In like manner “the dead bodies of the two” mystical “Martyrs” were not suffered to be “put in graves.”

(4.) It is interesting to notice what occurred between their Death and Resurrection. “The same hour there was a great Earthquake and the tenth part of the city fell, and in the Earthquake were slain of names of men seven thousand; and the remnant were struck with awe, and gave glory to the God of heaven.” What Englishman is there who knows not of *the glorious Revolution of 1688*, when Popery was banished from the throne of these realms, and

Protestantism exalted in its stead? A Revolution then took place in "the Tenth part of the City," that is, of the Roman Empire. The expression, "seven thousand names of men were slain," is a remarkable one. It evidently refers to the exclusion of Roman Catholics from offices of state, and perhaps includes the idea that this was brought about without shedding one drop of blood.

It is added, "And the remnant were struck with awe, and gave glory to the God of heaven." By "the remnant" is here meant the Protestant party. And Mr. Faber justly observes, that "the striking accordance of their sentiments and feelings, on this occasion, with the description of those sentiments and feelings which is given in the prophecy, cannot be better exemplified than by the address which was made to the Prince of Orange, Dec. 18th, 1688." The address is as follows:—"Sir, when we look back to the last month, and contemplate the swiftness and fulness of our present deliverance, astonished, we think it *miraculous!* Your highness, led by the hand of heaven and called by the voice of the people, has preserved our dearest interests; the protestant religion, which is primitive Christianity restored; and our laws, which are our ancient title to our lives, liberties, and estates, and without which the world would be a wilderness."

The influence which the Revolution of 1688 had on the affairs of the Vaudois will be best understood by the following quotation from Henri Arnaud's account of "the Glorious Recovery by the Vaudois of their vallies:"—"Having now time for reflection,



they recognized in the misfortune of *having been so long tossed about* a judgment for their inclination to forget their country : and, conceiving that God had permitted this affliction only to make them better understand that they should never find rest but in their own homes, they resolved forthwith to reënter them, cost what it might. *The great and happy Revolution which took place in England confirmed them in this resolution.* They saw that their avowed protector, the Prince of Orange, having been invited to that kingdom to reëstablish by one of the noblest and most heroic enterprises ever undertaken the power of the trampled laws, had been proclaimed King of Great Britain. The natural antipathy between this new king and the King of France ; the zeal of the former for the Protestant church, which looked up to him as her chief protector ; his obligations to the powers which had favoured his accession to the crown, promised and soon effected a rupture between England and France. This event was justly considered by the Vaudois so pregnant with important occupation for Louis XIV., that their return to the Vallies would no longer be matter for his attention. They resolved, therefore, to take advantage of this indifference on the part of their most implacable enemy.”

Thus we see that the Revolution of 1688, together with the inability of the Vaudois to find a home elsewhere was overruled in the providence of God for bringing about the resurrection and ascension of the “Two Witnesses.”

(5.) We now proceed to notice the leading particu-

lars of this most interesting event. "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in the cloud; and their enemies beheld them." Between 9 and 10 o'clock on the night of Friday, the 16th of August, 1689, the Vaudois, who were reduced to 800 in number, crossed the lake of Geneva, on their return to their native country. This was just  $3\frac{1}{2}$  years, or  $3\frac{1}{2}$  mystical days from the edict of banishment pronounced by Victor Amadeus on the 31st of January, 1686. On Sunday, the 25th, at break of day, the Vaudois found themselves at the top of the mountain of Sci, whence they could discern the summits of their native hills. Henri Arnaud exhorted them to return thanks to God, who had so miraculously assisted them through so many difficulties, and had already granted them the partial sight of the places to which they aspired. Prayers were then offered up, which produced a most animating effect. In little more than a month after their departure from Switzerland the Vaudois were in possession of their principal valley, and a plentiful harvest of corn, wine, apples, and nuts, which they had collected in spite of their enemies.

The article inserted in the original before the word "cloud" is to be noticed: "They ascended to heaven in the cloud." What cloud can this be but the Shechinah, the symbol of the divine presence? And it is worthy of special notice, how often the Vaudois were

enveloped in a literal cloud when their destruction seemed inevitable. When they ascended the Haute Luce, the mountain was covered with a thick fog. Henri Arnaud observes, "the mist was so dense, that the guide, in his astonishment, was easily persuaded that God had providentially directed it to conceal the Vaudois from their enemies." Again, on the 14th of May, when the walls of the Vaudois had been exposed to a heavy fire from a French battery, which never ceased to play from day-break till noon, it seemed impossible that they could be saved. "At this moment," says Henri Arnaud, "when death was staring them in the face, the hand of God was once more apparent in their assistance, by enveloping them in the darkness of a mist, which enabled them, with a native of Balsi for their guide, to attempt their escape undiscovered."

The battle of Salabertrann, won by the Vaudois over an army of 2,500 French, must not be overlooked. The following are the leading particulars:—As there was no longer any doubt of immediate battle, the Vaudois united in prayer; and, having scoured the country in search of ambuscades, advanced to the bridge. A tremendous fire of more than 2,000 shots in a volley was opened by the French. Henri Arnaud ordered his men to lie down on their faces, *and only one was wounded*; he then, with only three others, not only made head against, but actually checked, two companies who were making a charge on them, in the rear. The Vaudois then threw themselves on the bridge which they succeeded in gaining; they next attacked the intrench-

ments, which they carried on the first assault. The Vaudois sabre shattered the swords of the French, and made itself dreaded by the fire it struck from the muskets, now only used to guard off the blows of the victors. The field of battle was covered with the dead; many of the enemy's companies being reduced to seven or eight men without a single officer. The moon rose, but *did not show one remaining foe*. The trumpets were then sounded, and the Vaudois made the air ring with the joyful acclamation, "Thanks to the God of armies, who has given us the victory over our enemies!"

"What!" exclaims Henri Arnaud, "a handful of men beat 2,500 troops well intrenched, among whom were 15 companies of regulars and 11 of militia, with all the peasants that could be collected, besides the troops which attacked this handful in the rear! Belief in so improbable a fact must be grounded on a conviction, that the hand of God not only fought with the Vaudois, but blinded the French. Else how can we account for their not cutting away the bridge, and thus effectually checking the Vaudois: for the Dora was so swollen, that any attempt to wade through it, would have been to court inevitable death? If this glorious victory is matter of surprise, the small loss of the Vaudois in obtaining it is not less so. It amounted only to *ten or twelve wounded, and fourteen or fifteen killed.*"

The "great fear" which fell upon the enemies of the Vaudois is exemplified in the following statement of Henri Arnaud, that "On the 24th of September, though the enemy had to contend with so small a

force, yet their *fear* was such, that they intrenched themselves strongly in Bobi, and rarely ventured out of their intrenchments; and even when within them, there was *no small panic* whenever it was reported that the Vaudois were approaching.”

During the winter, the Vaudois took up their position in the Balsi, a mountain full of the most frightful precipices; and, as the French had destroyed the villages round, burnt the granges and barns, and carried off every thing which was transportable,—there was danger of the Vaudois being starved to death. But here Providence interposed in their behalf. Not only did the Vaudois on their first return into the vallies of their inheritance, find an abundance of produce reaped to their hands, or ready to be reaped; but, owing to an early fall of snow, they were prevented from immediately reaping a part. Had the entire crops been collected, they must have shared the fate of the magazines and barns burnt by the French. But the part which the snow prevented the Vaudois from reaping was preserved alike from the Vaudois and the French, to supply the former in the spring, when their winter stock would be consumed. During the months of February and March large quantities of corn were extricated from the snow, after being eighteen months in the ground.

It has been already mentioned, that the Vaudois made their escape from the Balsi, enveloped in the darkness of *a mist*. So sure were the French that it was impossible for them to escape, that on the preceding day they had proclaimed with the sound of a trumpet, that all who wished to witness the end of

the Vaudois should come to Pignerol on the morrow, where the Vaudois would be hung by two and two. Alas for the French! this promised spectacle was changed for the mortifying one of the arrival of many wagons full of their own wounded.

This brief account of the Resurrection and Ascension of the Vallensic Church cannot be better concluded than in the words of Henri Arnaud:—"Was the victory of Salabertrann less than miraculous, where 800 men, most of whom had never handled a musket, routed 2,500 regular troops, killing 600, with a loss, on their own side, of only fifteen?

"To what other than a divine cause can be attributed the fear which, on the approach of the Vaudois, caused the disgraceful flight of the usurpers of their possessions, and of the troops who should have protected them?

"Who but God, and God only, could have inspired a destitute handful of men with the design of reëntering their country, sword in hand, in opposition to their own prince, and to the King of France, then the terror of all Europe? And who but He could have conducted and protected them in this enterprise, and finally crowned it with success in spite of all the vast efforts of these powers to disconcert it; in spite also of the vows and prayers of the pope and his adherents for the glory of the papal standard, and the destruction of this little band of the elect?

And was it not rather Divine Providence, than the ordinary course of nature, that so preserved the grain upon the earth, that the Vaudois gathered the harvest in the depth of winter, instead of the height

of summer? Thus did their Canaan, as though rejoiced to see them, present to them a supernatural gift. Is it conceivable that, without divine aid, 367 Vaudois, confined in the Balsi for six months, existing on vegetables, water, and a scanty allowance of bread, and lodging, *like corpses*, in the earth, should repel and drive into disgraceful flight 10,000 French and 12,000 Piémontese? Or that, after their brilliant defence, they should escape from a second attack, when the French, enraged at the desperate opposition of a handful of men, brought executioners, and mules laden with ropes to offer up the Vaudois on gibbets as a sacrifice of thanksgiving?

“Surely it must be granted, that in all their troubles and dangers the Omnipotent delivered them, gave them victory in all their battles, supported them when they were faint-hearted, supplied them with necessaries when it appeared that they must be destitute, and finally inspired their prince with the will to re-instate them in their heritage, and suffer them to restore true devotion in their churches. Events so surprising clearly prove that the French and Piémontese arms were aided only by the deceitful benedictions of Rome—of her who would be God upon earth—while those of the Vaudois were blessed by the great God who is King of kings, and delegates his sceptre to no earthly hands.

“Thanks, then, be to the Eternal, who, in selecting the Vaudois as the instruments of such wonders, appears to have sanctioned their religion as that in which He would be served, honoured, and obeyed by all the redeemed.”

Thus did the "Witnesses ascend up to heaven in the cloud, and their enemies beheld them." It is observable, that Henri Arnaud claims for the Vaudois the honour of being the "Two Witnesses." His words are these:—"It is trusted, reader, that you will then agree with Mons. Jurieux, the professor at Rotterdam, in his belief, that the Two Witnesses mentioned in the eleventh chapter of the Apocalypse, as overcome and slain by the beast, are typical of these very Vaudois, who contended against the Roman beast for more than 1,100 years. If, indeed, it is affirmed that the woman who fled into the wilderness to avoid the fury of the dragon is the type of this poor church, who has dwelt in the mountains, and there been nourished of God for a time, and times, and half a time, it may equally be typified in the two resuscitated witnesses. For it was at the end of three *years* and an half, the just time interpreted from the eastern and scriptural allegory of three *days* and an half, that this church having been as it were dead, and its doctrine and services extinct in the vallies, its professors again entered on their native soil and reestablished the gospel in its purity."

To complete the evidence of the fulfilment of this remarkable prophecy, it is only necessary to add that all this happened just before the termination of the intensity of the Second Woe.

(6.) Within ten years after the Ascension of the "Two Witnesses" the battle of Zenta was fought, and the power of Turkey was broken. The Ottoman Empire then ceased to be *formidable* to Christendom. "The Second Woe is passed; and, behold, the Third Woe cometh quickly."



## 10. Explain the Seventh Trumpet.

Under this Trumpet we are now living. And when it ceases to sound, the present dispensation will have passed away, and a new state of things will commence.

The commencement of this Trumpet may be dated from about the middle of the last century, when democratic principles began to spread throughout Europe, particularly in France, under the auspices of such men as Condorcet and Voltaire. (1.) One characteristic of this Trumpet is *a prevalent spirit of discontent and revolution*. "The nations are angry," or *chafed*. (2.) Another characteristic is the pouring out of *judgment upon the church of Antichrist*. "The time is come to destroy those who corrupt the earth." (3.) A third characteristic is reward given to the faithful servants of Christ. "Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." The fulfilment of this is yet future.

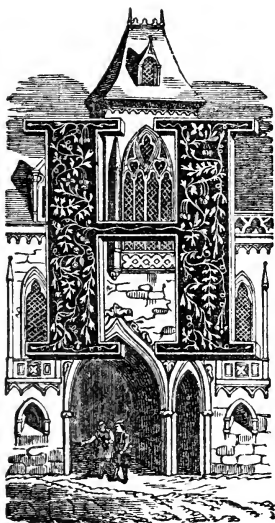
The Heavenly Company are represented as taking a lively interest in this Trumpet. The Seventh Angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four-and-twenty Elders, which sat before God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty,

which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned.”

The “lightnings and voices and thunderings” were fulfilled in the agitation of men’s minds, which sprung from the spread of Atheistic and democratic principles, and which eventually broke out in “**THE EARTHQUAKE**” of the French Revolution.



## CHAPTER XII.



OW do you ascertain the chronology of the opening vision of this chapter?

By external circumstantial, and by internal chronological evidence.

2. What is the external *circumstantial* evidence.

(1.) The Church, who is evidently symbolized by the "woman," is represented in a state of *suffering*, being in the pangs of child-birth.

(2.) At the same time, she is in a *triumphant*

condition. This is shown by her robe of "the Sun," her sandals of "the Moon," and her diadem of "twelve Stars."

(3.) The Roman Empire is represented as *tri-partited*, or divided into three parts, at the time referred to. For we read of "the third part" as in the first four Trumpets.

These three particulars constitute the *circumstantial* evidence of the prophecy; and they point out the close of the Tenth persecution, when the Roman

Empire was *tri-partited* between Constantine, Maximin, and Licinius, as the epoch of the vision. In two thirds of the Empire the Church was *tolerated*; in the remaining third she was persecuted.

3. What is the internal *chronological* evidence?

The period of the woman's gestation; which, as the woman is a *symbolical*, not a *literal* woman, must be interpreted *symbolically*; that is according to what is called the *year-day* system, in which a *day* stands for a *year*.

The commencement of this period is plainly *the first formation of a Gentile Church, by the preaching of the Gospel to the Roman Centurion Cornelius*. And the period itself must be 9 mystical months, or 270 mystical days; that is, 270 years. Now, the date generally given for this remarkable era, is A.D. 41: reckoning 270 years from thence, we come down to A.D. 311.

According, therefore, to the received chronology, the period of the woman's gestation would expire A.D. 311, when the full time would be come for her delivery.

We see a remarkable coincidence between the external *circumstantial*, and the internal *chronological* evidence. Both point out the close of the Dioclesian persecution, as the epoch referred to. We will now proceed to examine the history of this period more particularly.

The Tenth persecution was the most bitter of all. The sorrows of a woman in travail had fallen upon the Church. The persecution extended even to Britain, and St. Alban was one of its victims. It broke

out A. D. 303, and raged for eight years in the East without intermission; in the West it abated after two years. The Emperor Constantius, being at the point of death, desired Galerius, his partner in the East, to send him home his son Constantine; Galerius delayed as long as possible, but sent him at last. Constantine arrived in Britain just in time to see his father alive. Upon his father's death he succeeded, and gave the most perfect toleration to Christians through the whole extent of his dominions. This event took place A. D. 306, when the union between Church and State commenced. This union is denoted in the hieroglyphic by the woman being clothed with "the Sun," and sandaled with "the moon." It is probable, as Mr. Elliott observes, that *the moon* was seen by St. John in the form of a *Crescent*. The diadem of "twelve Stars" symbolizes the Bishops, or Ecclesiastical rulers of the twelve tribes of the mystical Israel.

The "Great Red Dragon" represents the Pagan Roman Empire, animated by "Satan, the Old Serpent." And the propriety of the symbol will be perceived from the fact, noticed by Mr. Elliott, that in the third century the Dragon came first into common use as a Roman military ensign.

It has been already observed that the Roman Empire was at this time *tri-partited*, and that, in one-third of the Empire, a persecution was still carried on against Christianity. It was particularly levelled against Christian Bishops, the "stars" in the "third part" of the ecclesiastical heaven." Accordingly, "the tail of the Dragon" is represented as "drawing

the third part of the stars of heaven, and casting them to the earth.”

4. What is meant by the Dragon’s “standing before the woman who was about to be delivered, for to devour her child as soon as it was born?” And what by the birth of “the man-child?”

The war waged by Maximin, the Pagan Emperor, against Constantine and Licinius, and his defeat, on the 30th of April, 313. A few months after this he died in great agonies. “His death,” says Gibbon, “delivered the Church from the last and most implacable of her enemies.” A vast accession of converts now flocked into the Christian Church, and were headed by Constantine, who now sat on an avowedly *Christian Throne*. The manchild “was caught up to the throne of God.”

5. Explain the flight of “the woman into the wilderness, where she hath a place prepared of God, that they should feed her there 1260 days.”

The Church of Christ was no sooner delivered from persecution than she was exposed to trials of another nature, equally painful. The demonolatrous apostacy began to germinate. A compromise began to be made between Christianity and Paganism. A distinction is therefore drawn in the Apocalypse between true Christians and nominal ones. The former are here referred to, and are styled “the woman,” that is, *the true Church*. In verse 13th they are styled, still more pointedly, “the woman which brought forth the man-child.” Those in the present day, who make such a cry about what they call CHURCH PRINCIPLES, and, in fact, put *the Church* in the place of *Christ*, should

attend to the distinction noted in this chapter between the *true* and the *professing* Church. A man may belong to *the Established Church*, and be a great stickler for it, and yet not belong to the true Church represented by “the woman which brought forth the man-child.”

The woman’s flight into the wilderness denotes, in general, that true Christians would be for the most part found in the low walks of life, in a condition more or less sorrowful and depressed. The idea of a *state* or *condition* is certainly included in the meaning of the symbol. At the same time the idea of a *place* is not only implied but *expressed*. “The woman fled into the wilderness, where she hath A PLACE prepared of God, that they should feed her there 1260 days.” And again, “To the woman were given two wings of the great eagle, that she might fly into the wilderness, into HER PLACE.” This “place” is evidently *the Cottian Alps*, as will be shown hereafter.

5. What is meant by the “war in heaven between Michael and the Dragon?”

The struggle of Paganism under Licinius, and afterwards, under Julian, to regain the supremacy. The ejection of “the Dragon” from the political heaven commenced A. D. 324, and was completed in the reign of Theodosius the great.

7. What is meant by the “loud voice in heaven, Now is come salvation and strength, &c.”?

The exultation of the Established Church at the overthrow of Paganism, and the eulogies in praise of the Martyrs.

8. What is meant by the denunciation of "woe to the inhabitants of the earth and of the sea?"

The chronology of this denunciation appears to be the death of Theodosius, A. D. 395. In that year the clang of war was heard, and the Gothic Trumpet began to sound.

9. What is meant by "the flight of the woman" in verse 14? And what by the "two wings of the great Eagle?"

The "flight" mentioned in verse 6, referred in a special manner to the fact, that in the time of Constantine and Sylvester, Bishop of Rome, many pious Christians, foreseeing that the Apostacy which was even then commencing would speedily overspread the Church, retired into the vallies of the Cottian Alps, with the intention of maintaining the gospel in its primitive simplicity. In these vallies they joined the descendants of those, who, in the Neronic persecution, had fled from Italy, and sought refuge in the same spot. And thus we trace the rise of the Valensic Church.

As the Apostacy continued to spread, the flight of the true Church would continue also. And when we look at the state of religion at the close of the fourth century, and observe Christendom symbolizing with Paganism, where do we find marks of the true Church? where do we find witnesses raised up to testify against the inroads of superstition and idolatry?—*in the Alps and Pyrenees*. At the close of the fourth century, it may well be said, that "to the woman were given two wings of the great Eagle, that she might fly into the wilderness into her place."



The Church is here represented as a "woman" furnished with "wings of the great Eagle." Probably *the golden Eagle* is intended. This noble bird is abundant in the Tyrol and the Pyrenees; the expanse of its wings ranges from eight to nine feet. The propriety of the symbol is therefore evident.

A mountainous country not only affords safety, but generates a lofty and independent spirit. "A mountaineer, says Dr. Gilly, "has many advantages over the inhabitant of a crowded city. He inhabits a pure and vigorous air; he has magnificent and inspiring objects perpetually before him; he is invited to range amongst solitudes, and to commune with his own heart amidst those majestic features of nature, which declare the glory of God and the insignificance of man. His daily occupation prepares him for noble pursuits; and when he is cultivating his patch of ground on the edge of a precipice, or leading his flocks and herds to the mountain pasturage, or guiding strangers through the dangers and intricacies of a mountain pass, he is trained to forethought, and inured to hardships. Even his diversions have the same effect, and throw him constantly on his own resources: for, whether he pursues the chase to supply his table with food, or to drive the wolf and bear from the fold, it is the school of discipline, where the best hunter usually becomes the best leader in war, and the wisest sage in counsel. There is another and a higher advantage in being a mountaineer:—mountain tribes are generally the most unwilling to receive either the yoke, or the corruptions of the stranger; for the children of the mountain and the

field are too familiar with the glorious work of God's hands, to take impressions from the childish baubles that foster idolatry."

The Cottian Alps take their name from King Cotius, who found safety in these mountain recesses, when other chiefs were subdued by the power of pagan Rome. And by a remarkable coincidence, "here are the fastnesses where the people of God have since been sheltered from the tyranny of papal Rome." (Dr. Gilly.) Amidst these crags and vallies, the "woman was to be nourished for a Time, two Times, and a half."

It will be necessary here to notice the spiritual condition of the visible Church at the close of the fourth century, and the accounts which remain of those who protested against the dominant Apostacy. The great error of the day was *hagiolatry*, or saint-worship. "The people," says Mr. Waddington, "we may excuse and compassionate; but we blush when we discover the most distinguished writers, Athanasius, Eusebius the historian, Gregory Nazianzen, Chrysostom, Jerome, and Augustine, engaged in shameful conspiracy against their religion; while they exaggerate the merit of the martyrs, assert or insinuate their immediate sanctification, and claim for them a reverence which could not easily be distinguished from worship. In this age and from this cause arose the stupid veneration for bones and relics; it was inculcated and believed that prayer was never so surely efficacious as when offered at the tomb of some saint or holy person; the number of such tombs was then multiplied; at all of them miracles, and prophecies,

and prodigies, and visions were exhibited or recorded; and the spirit of the gospel was forgotten in the practice of forbidden ceremonies, and the belief of impious fables." Alas that we should find the name of the sainted Augustine included in this catalogue! The truth is, not that Augustine was engaged in this conspiracy, but that his protest against it was too feeble. "He would have taken a more active part," observes Dr. Gilly, "in exposing the abuses and the idolatrous tendency of saint and relic worship, had he not been deterred by the fear of stirring up angry passions." And the following passage from the writings of the Bishop of Hippo demonstrate the truth of this statement. "Multa hujusmodi propter nonnullarum vel sanctarum vel turbulentarum personarum scandala devitanda liberius improbare non audeo." "I dare not condemn many practices of this sort more freely, because I must take care not to excite scandal in some persons who are holy, and in others who are turbulent."

We learn from Jerome that the garments of the monks were never changed or washed, but were worn till they dropped to pieces. Their motto certainly was not "Cleanliness is next to Godliness," but rather, "Dirt and vermin are part of Godliness." Religion was viewed by them as consisting in penances and austerities, in mortifications and self-inflicted sufferings. When they prayed, it was in the most painful and difficult position which the human frame could assume; the body supported on the left knee, the right leg stretched out so as to balance, rather than help to sustain, the weight of the body.

At the same time, they would strike their naked breast with a flint-stone, and each laceration would be followed by a gush of blood. Martin of Tones was præeminent for these self-inflicted tortures.

Paulinus of Nola was devoted to the worship of his patron, St. Felix. The chancel-end of his church was turned towards the tomb of the saint. At this tomb he prostrated himself; and, "surrounded with the paintings and representations with which he had decorated the shrine that covered the bones of that martyr, he became so impressed with the solemnities of a place of his own creation, as to feel persuaded that he heard and saw things which are beyond the reach of the human senses. Upon his hard couch to which he retired after painful watchings and labours, he dreamed of unearthly objects, and the vision of the night was received as a reality. He dug for relics near home, and sent any distance for a rag or bone which had the reputation of having belonged to a martyred Christian. He contrived to collect in his church some of the relics of St. Andrew, St. Thomas, and St. Luke; with morsels said to have belonged to the bodies of St. John the Baptist, St. Agricola, St. Vital, St. Proculus, St. Euphemia, and St. Nazaire."

But now comes the question, Was no one raised up at this critical period to protest against the dominant Apostacy? The answer is, Yes:—the individual sought for is VIGILANTIUS, a member of the western branch of the Vallensic Church. For lifting up his voice against the errors of the day, his name has been handed down to posterity as the name of *a*

*heretic* ; and, it is probable that Augustine, if he had imitated his boldness, would have shared the like fate.

The following sentences are almost all that remain of his writings, and are therefore highly valuable. They come to us through the pen of his adversary Jerome.

“What need is there for you, with so much respect, not only to honour, but even to adore that—I know not what to call it—which you worship as you carry it in a little vessel? Why do you, in your adoration, kiss dust folded up in a linen cloth? Under the pretext of religion, we see a custom introduced into the churches, which approximates to the rites of the Gentiles;—namely, the lighting of multitudes of tapers while the sun is yet shining. And everywhere men kiss in their adoration a small quantity of dust, folded up in a linen cloth, and deposited in a little vessel. Men of this stamp give great honour, forsooth, to the most blessed martyrs, thinking with a few insignificant wax-tapers to glorify those whom the Lamb, who is in the midst of the throne, enlightens with all the brightness of his majesty. The souls of the Apostles and Martyrs have settled themselves either in Abraham’s bosom, or in a place of refreshment, or under the altar of God; and they cannot escape from their tombs, and present themselves where they please. So long as we are alive, we can mutually pray for each other; but after we are dead the prayer of none for another can be heard, especially since the martyrs pray ineffectually to obtain

vengeance for the shedding of their blood. Do the souls of the martyrs then love their ashes, and hover round them, and are they always present lest if any suppliant should happen to draw near, they could not hear him in consequence of their absence? If all should shut themselves up and live in solitude, who will serve the churches? who will win the men of the world? who will exhort sinners to virtue?"

In this plain uncompromising style, did Vigilantius attack the dominant apostacy. And how did Jerome reply? The following sentences will suffice on this point:—"Many sorts of monsters have been born in the world. We read in Isaiah of centaurs and satyrs, owls and dragons. Job, in mystic language, describes the leviathan and the behemoth. The fables of the poets tell of Cerberus and the Stymphalidæ, of the Erymanthian boar and the Nemean lion, of the chimera and the many-headed hydra. Virgil describes Cacus. Spain gave birth to the three-formed Geryon. Gaul alone has had no monsters, but has always abounded in the bravest and most eloquent of men. Suddenly arose Vigilantius, or, as he may more properly be called, Dormitantius, who, in his unclean spirit, fights against the Spirit of Christ, and denies that the sepulchres of the martyrs are to be venerated," &c. It is probable that if Jerome had attended to personal cleanliness his temper would have been mollified. It is well known that the mind is affected by the body; and, if the pores of the skin are stopped up, and the body covered with filth and vermin,

can we wonder if the individual is as irascible and ill-tempered as Jerome ?

It is to be observed that "Jerome had disclaimed the worship or adoration of the relics of the martyrs, and the adoration even of the martyrs themselves, in his letter to Riparius. *Non colimus, non adoramus*, were his words, and now he repeats his disclaimer, 'Madman that thou art, who ever adored the martyrs?' He utterly denied that such was the practice of the Church. But the times arrived, first, when a Council of the Church, the second Council of Nice, ruled that 'the bones, ashes, blood, and sepulchres of the Martyrs ought to be adored;' and afterwards, when a Council of still greater authority, the Council of Trent, pronounced that the decrees of the relic-adoring and saint-worshipping synod of Nice were binding on all Christians." This important observation is from the pen of Dr. Gilly, who has lately written a useful work, entitled "Vigilantius and his times."

10. Explain "*the flood which the Dragon cast out of his mouth.*"

This "*flood*" symbolizes the Gothic invasion, by which the Dragon hoped to sweep away Christianity from the face of the earth. The Gothic invaders, however, adopted the religion of the vanquished. And though ten kingdoms sprung up on the ruins of the Roman Empire, Rome was a bond of union to them all. The Roman Empire was divided into ten parts; but it was the Roman Empire still. This absorption of the Gothic invaders is symbolized by "the

earth helping the woman, and opening her mouth, and swallowing up the flood which the Dragon cast out of his mouth.”

The last verse of this chapter intimates that the Dragon, being disappointed in his expectation, hit upon a new device ; and this we shall consider in the next chapter.





## CHAPTER XIII.

H A T is meant by the Wild-Beast from the Sea ?

The Roman Empire under its last head, namely, the Pope.

2. Explain the particulars of the prophecy.

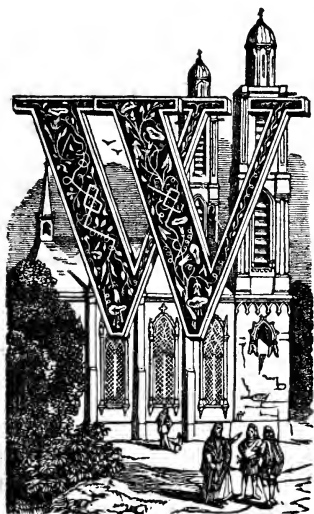
(1.) The *origin* of the Wild-Beast.

It seemed to rise out of "*the sea*," that is, out of the turmoil and agitation of the politics of this world. By "*the sea*" we are to understand in this place the Gothic

inundation, which in the last chapter was represented as "a flood which the Dragon cast out of his mouth."

(2.) Its *Seven Heads*.

These Seven Heads denote Seven Forms of Government which have successively prevailed at Rome under Kings, Consuls, Dictators, Decemvirs, Military Tribunes with consular authority, Emperors who refused the diadem, and Emperors who wore the dia-



dem. This last head is revived in the Pope. This will be shown when we come to Chapter xvii.

(3.) Its *Ten Horns*.

These Ten Horns denote Ten Gothic Kingdoms, into which the Roman Empire has been divided. Their average number has been *Ten* throughout. As some have fallen others have risen to supply their place. This observation will explain how it is that different Commentators have given different lists.

We have seen that Antichrist rose A. D. 529—533. The Gothic Horns were then *Ten* in number. The following is the list given by Mr. Elliott:—the *Anglo-Saxons*, the *Franks of central*, *Allman-Franks of eastern*, and *Burgundic-Franks of south-eastern France*, the *Visigoths*, the *Suevi*, the *Vandals*, the *Ostrogoths in Italy*, the *Bavarians*, and the *Lombards*.

(4.) Its *Ten Diadems*.

The Gothic Kingdoms were each of them ruled by a diademed Monarch.

(5.) Its *name of blasphemy*.

This name, which was seen upon all the heads, appears to be *Pontifex Maximus*, a name which none can rightly assume but Christ.

(6.) Its *terrible character*.

It is represented as a compound of three of the fiercest wild beasts existing, namely, a leopard, a bear, and a lion. Whatever of cruelty was found in the Empires of Babylon, Persia, and Greece, is surpassed in the history of the Papacy.

(7.) Its *succession to the Dragon*.

The Pagan Roman Empire has passed away, but

it has found a substitute not unlike itself, animated by the same Satanic principle. "Popery," says Cecil, "is the master-piece of Satan."

(8.) *The Wounded Head.*

This Head is the Seventh, namely, *the Pagan Diademed Imperial Head*. It received a deadly wound, first, by the defeat of Maximin by Licinius; secondly, by the defeat of Licinius by Constantine; and thirdly, by the death of Julian in battle. The Seventh Head, and the Draconic principle which animated it, seemed utterly extinct.

(9.) *The deadly wound healed.*

The Pagan Diademed Imperial Head, which seemed wounded to death, revived in the *Papal Pontificate*. This will be explained more fully when we come to the 17th Chapter.

(10.) *The world wondered after the beast.*

Pope Innocent III. was called "STUPER MUNDI," "The wonder of the world."

(11.) *They worshipped the Dragon which gave power unto the Beast.*

The Draconic Seventh Head being revived in the Pope, the worship paid to the Pope was in effect paid to the Dragon: the Pagan principle was cherished as fondly as ever. "Many things," says Baronius, "have been *laudably* translated from Gentile superstition into the Christian religion." He then goes on to say, "What wonder, if the most holy Bishops have granted that *the ancient customs of the Gentiles* should be introduced into the worship of the true God, *from which customs it seemed impossible to take off many, though converted to*

*Christianity.*” Baronius specifies *Anniversary Vigils, Holy Water, Sprinkling of Sepulchres, Lights in Churches, Candles and Torches* as taken from the heathen; and quotes Suetonius, Juvenal, Seneca, and Macrobius as authorities.

Polydor Virgil, having in several chapters described the ancient usages and superstitious ceremonies of the Pagan religion, concludes with these words:—  
*“Tale fuit apud Romanos rerum sacrarum initium, quarum bonam nos partem accepimus, uti apposite per nos explicatur.”* “Such was the beginning of sacred rites and ceremonies among the Romans, a good part of which we have embraced, as has been aptly explained by us.”

The testimony of Cornelius Agrippa is to the same effect. Having observed that “the pomps of rites and ceremonies, in vestments, vessels, lights, bells, organs, music, odours, sacrifices, gestures, rich pictures, choice of meats, fastings, &c., is a considerable part of religion,” he adds, *“Quorum magna pars, Eusebio teste, exinde ab Ethnicis in nostram quoque religionem migravit.”* “A great part of which, as Eusebius testifieth, has passed over from the Heathen into our religion.”

This subject is fully treated in Stopford’s “*Paganopapismus.*”

(12.) *The worship paid to the Pope.*

This worship is thus expressed in the creed of Pius IV., which creed is binding on every Roman Catholic. “I acknowledge the Holy Apostolic Roman Church for the Mother and *Mistress* of all Churches; and I promise true obedience *to the Bishop of Rome,*

*Successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.*

(13.) *None like unto the Beast. None able to make war with him.*

Dr. Barrow, speaking of the power of the Pope, uses this remarkable language:—"Who dared to pull a feather with them, or to withstand their encroachments? What wise man would not rather bear much than contest upon such disadvantages, without probable grounds of success?" It will be observed that these two questions are exactly parallel to the two questions put in the mouth of the worshippers of the Beast.—"They worshipped the Beast, saying, Who is like unto the Beast? Who is able to make war with him?"

(13.) The Beast has "a mouth speaking great words and blasphemies."

The fulfilment of this in the Popes will be best seen by quoting the twenty-seven maxims attributed to Gregory VII. No positive proof has been adduced that he actually drew them up or dictated them; but all of them are to be found, either in substance or more at large, in his authentic letters, and they may fairly be called the spirit of Hildebrand. Mr. Shoberl observes that they were the rule of Gregory's conduct, his profession of faith, which he would fain have imposed upon all Christendom.—

I. The Roman Church is the only one that God has founded.

II. The title of *universal* belongs to the Roman Pontiff alone.

III. He alone can depose and absolve Bishops.

iv. His Legate presides over all Bishops in every Council, and may pronounce sentence of deposition against them.

v. The Pope can depose absent persons.

vi. It is not lawful to live with such as have been excommunicated.

vii. The Pope has the power, according to circumstances, to *make new laws*, to create new churches, to transform a chapter into an abbey, and to divide a rich bishopric into two, or to unite two poor bishoprics.

viii. He alone has right *to assume the attributes of Empire*.

ix. All Princes must *kiss his feet*.

x. His name is *the only one to be uttered in the Churches*.

xi. It is *the only name in the world*.

xii. He has a right *to depose Emperors*.

xiii. He has a right to remove Bishops from one see to another.

xiv. He has a right to appoint a clerk (priest) in every church.

xv. He whom he has appointed may govern another church, and cannot receive a higher benefice from any private Bishop.

xvi. No council can call itself *general, without the order of the Pope*.

xvii. No chapter, no book, can be reputed *canonical, without his authority*.

xviii. *No one can invalidate his sentences; he can abrogate those of all other persons*.

xix. *He cannot be judged by any one*.

xx. All persons whatsoever are forbidden to presume to condemn him who is called to the apostolic chair.

xxi. To this chair must be brought the more important causes of all the churches.

xxii. *The Roman Church is never wrong, and will never fall into error.*

xxiii. Every Roman Pontiff, canonically ordained, becomes holy.

xxiv. It is lawful to accuse when he permits, or when he commands.

xxv. He may, without a synod, depose and absolve Bishops.

xxvi. He is no Catholic, who is not united to the Roman Church.

xxvii. The Pope can release the subjects of bad princes from all oaths of allegiance.

These assumptions are so absurd and extravagant, that had we not full proof that they have been cherished and acted upon by the Church of Rome, we might be tempted to believe that they were only the sportings of Gregory's imagination. But, in sober truth, the policy of that Church has been from that time to this in accordance with these tenets. Statesmen and legislators may prate as they please of the present harmlessness of Popish principles,—stubborn facts give them the lie, and proclaim that *the spirit of Hildebrand still rankles in the bosom of the Papacy!* Circumstances may enjoin forbearance, may require concession, may recommend disguise; but, as Mr. Shoberl well observes, with the exception of Adrian VI. and Clement XIV. none of the Popes

have retracted the maxims of Hildebrand ; and the Court of Rome has proclaimed, professed, and practised them, whenever it has had occasion and liberty to do so.

In these maxims, we see some of “the great words and blasphemies” which proceed out of the mouth of “the Beast.” In such Popes as Gregory VII. and Innocent III. we see the living development of the portraiture drawn by St. Paul of “the Lawless one,” who whilst he can “create new laws,” is himself amenable to no law, since “he cannot be judged by any one ;” who “exalteth himself above all that is called god,” that is, above all kings and bishops whatsoever, “or that is worshipped,” that is, all imperial dignity.

The Greek word translated “that is worshipped” denotes what is *august*, alluding to the *Augusti*, or Roman Emperors. (2 Thess. ii. 4.) When we compare St. Paul’s prophecy of “the Lawless one” with the 8th, 9th, 10th, 11th, and 12th maxims of Hildebrand, how striking is the fulfilment ! St. Paul declares that “the Lawless one would exalt himself above all Kings, Bishops, and Emperors.” Gregory VII. declares that the Pope can not only “make new laws,” and at the same time be himself “judged by no man,” but that “he alone has a right to assume the attributes of Empire ;” that “he has a right to depose Emperors ;” that “all Princes must kiss his feet ;” that “his name is the only one to be uttered in the churches ;” that “it is the only name in the world.”



(15.) *Power is given to the Pope to practise 42 months.*

The famous period of 1260 years is mentioned *seven times* in Scripture;—*twice* in the prophecies of Daniel, (vii. 25. xii. 7.) and *five times* in the Apocalypse: (xi. 2, 3. xii. 6, 14. xiii. 5.)

It will naturally be asked by many persons, what *authority* have you for supposing that in these passages a *day* stands for a *year*? And what is the *principle* on which the *year-day* theory is founded?

Now the *principle* is that of MINIATURE. The Roman Empire being represented on the *reduced scale* of a Wild-Beast, its duration must be represented on a *reduced scale* likewise. In like manner, the Church being represented on the *reduced scale* of a Woman, the duration of the Church's affliction must be represented on a *reduced scale* also. Now in the Apocalypse, the affliction of the Church is represented as twofold:—first, under Pagan, and secondly, under Papal persecutors. And we know from history, that the former affliction extended through a period of some 270 or 280 years; and the latter through a period of above 1200 years. The question for our consideration is, How could these two series of long and protracted tribulation be represented *so as to preserve the propriety of the symbol*? Let those who are opposed to the *year-day* theory set their wits to work to answer this question. No one imagines “the Beast” to be a *literal Beast*, or “the Woman” to be a *literal Woman*. “The Beast” and “the Woman” are evidently symbols of the Roman Empire and of the Church respectively. These symbols

are therefore *miniature* symbols. The *keeping of the picture* therefore requires that the *duration of time* be in *miniature* also.

Having once admitted the propriety, yea, the necessity, of adopting a miniature scale of time in a miniature hieroglyphic, the next question for our consideration will be, *What shall that miniature scale be?* And the scale of a *day* for a *year* naturally presents itself to the mind. And as this idea is the most natural, so, on examination, we shall find that it accords best with Scriptural precedent. For in the *forty days'* exploratory wanderings of the 12 *spies*, we have a *miniature* representation of the *forty years'* wanderings of the 12 *tribes*. (Numbers xiii. xiv. 33, 34.) So likewise the recumbency of *Ezekiel* on his left side, during a period of 390 *days*, is set before us as a *miniature* representation of the debased condition of *Israel* during a period of 390 *years*. (Ezek. iv. 4, 5.) In like manner, the recumbency of *Ezekiel* on his right side, for a period of 40 *days*, constitutes a *miniature* representation of the debasement of *Judah* for a period of 40 *years*. (Ezek. iv. 6.) In each of the above instances, the scale of reduction is *a day for a year*.

That this scale of reduction was not unknown to the Jewish Rabbis, is evident from the interpretation put by some of them on that passage of Micah,—“Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.” (Micah v. 3.) It was argued that *the Jewish nation* being here represented under the

*miniature* hieroglyphic of a *pregnant woman*, the *nine months' gestation* must be calculated as a *miniature* reduction of 270 years; a *day* being put for a *year*. We have no concern with the particular interpretation put upon this passage by the Rabbis, after the failure of Barcochab's attempt in the year 136; our concern is with the *principle* of interpretation which was advocated by them. It was nothing more or less than the *year-day* theory.

Whether the gestation referred to by Micah be the identical gestation alluded to in Chap. xii. of the Apocalypse, is left to the reader to decide. There are strong reasons for believing that it is. The chronology of the birth of "the man-child" coincides with the chronology of "the earthquake" of the Sixth Seal. And immediately after the earthquake "the Sealing" commences. The nations of Europe, being nominally Christian, are represented as *the twelve tribes of the mystical Israel*. And the election of grace from out of nominal Christendom is symbolized by *the 144,000 sealed ones*. It is by no means improbable, that the prediction of Micah began then to receive its accomplishment:—"Then shall the remnant of his brethren return unto the children of Israel."

It will be observed, that we have reckoned the period of gestation as 9 months, or 270 days: it may, however, be reckoned as 40 weeks, or 280 days. According to this mode of reckoning, we must compute the gestation of the "Sun-clothed Woman" from the Crucifixion, and the period will expire A. D. 311,

or A. D. 313, according as we fix on A. D. 31, or A. D. 33, as the era of the Crucifixion.

As the tribulation which the Church endured from *Pagan* persecution is symbolized by the *pregnancy* of "the Woman," the last persecution being typified by the throes of child-birth; so the affliction which the Church has endured from *Papal* persecution is symbolized by the sojourn of the woman in the wilderness for a space of 1260 "days," and by the havoc committed by "the Wild-Beast" for that space of time.

The 1260 years commenced in 604, when the Pope's ecclesiastical domination over the Ten Gothic Kingdoms was completed by the appointment of Augustine by the Pope to the Archbishopric of Canterbury, and Phocas allowed the Pope the use of the Pantheon.

(16.) The Pope's *blasphemies*.

These blasphemies are said to be three-fold. They are represented as directed against "the Name of God, the Tabernacle of God, and those who dwell in heaven."

First, he blasphemes "the Name of God." He does this by *making himself God*. He is expressly styled *God* in the *Canon Law*. "Pontificem constat a Principe Constantino Deum appellatum; nec posse Deum ab hominibus judicari manifestum est." "It is evident that the Pontiff was called GOD by the Prince Constantine; and it is manifest that God cannot be judged by men."

The Papal Casuists have laid down the same doctrine:—"Honorem qui debetur Christo, secundum

quòd Deus est, deberi Papæ; quia honor debetur potestati. Sed una est potestas Christi, secundùm quòd Deus est, et Papæ." "The honour which is due to CHRIST, inasmuch as he is GOD, is due to THE POPE; because honour is due to power. But the power of CHRIST, inasmuch as he is GOD, and of THE POPE, is one." In the famous Bull "*Unam Sanctam*," the unity of *Christ and the Pope* is plainly declared. That Bull declares that "there is but one body and ONE HEAD of the holy Catholic Church, namely, CHRIST, AND CHRIST'S VICAR, ST. PETER AND THE SUCCESSORS OF ST. PETER!" We read of ambassadors who prostrated themselves before the Pope, saying, "O thou that takest away the sins of the world, have mercy upon us!" and of commentators who have given him the blasphemous appellation of *Our Lord God the Pope!*

We have here sufficient evidence that the Pope is "the Lawless One," foretold by St. Paul, who was to "sit in the Temple of God," that is, in the Christian Church, "showing himself to be God." And we charge the Pope with "blasphemy, because he, being a man, makes himself equal with God."

Secondly, he blasphemes "the Tabernacle of God," that is, the body of Christ, "who tabernacled among us, full of grace and truth." This he blasphemes, by professing to create it, thousands and thousands of times, in the form of a crumb of bread, which of course must see corruption: whereas the body of Christ has seen no corruption. The more we examine the doctrine of transubstantiation the more monstrous it appears! According to this doctrine,

no sooner are the words of consecration pronounced than the bread becomes that same actual body of flesh and blood, in which Christ suffered on the Cross; remaining bread to the sight, touch, and taste, yet ceasing to be so; and into how many parts soever the bread may be broken, the whole entire body is contained in every part! According to this doctrine, the priest, when he performs this stupendous function, has before his eyes and holds in his hands the Maker of heaven and earth! The inference which was deduced from so blasphemous an assumption was, that the clergy were not to be subject to any secular authority, seeing that they could create God their Creator.

Thirdly, the Pope blasphemes "those who dwell in heaven," that is, the saints, who have their "citizenship in heaven." (Phil. iii. 30.) He calls them *heretics, accursed, the children of the Devil, the spawn of hell*. Their translations of the Scriptures he calls *the Gospel of the Devil*. They have often been clothed with San Benitos, or Coats of Infamy, painted all over with devils and fiends of hell. In the note to Rev. xvii. 6, in the Douay Bible, Protestants are classed with *Murderers!*

(17.) The Beast "*makes war with the saints and overcomes them.*"

Where are we to begin, in recounting the persecutions of Popery? The heart perfectly sickens at the task. We will begin with the Albigenses, who belonged to the Western Branch of the Vallensic Church.

On the 17th of November, 1207, Pope Innocent

III. wrote to Philip Augustus, the French King, exhorting him "to make war" upon this unoffending people, whom he styled "heretics, enemies of God and the Church." He promised the King that his compliance should be rewarded *in this world* with the confiscation of all their effects; and *in the next world* with the same indulgences that were earned by those who went to fight the infidels in the Holy Land. He addressed similar letters to the Duke of Burgundy, to the Counts of Nevers and Dreux, to the Countesses of Troie, Vermandois, and Blois, and to all the counts, barons, knights, and true believers in the kingdom of France. A succession of bulls followed, one after another; and the Pope wrote a second time to Philip Augustus, exhorting him to march in person to this "war for the extermination" of those whom he styled *heretics, worse than the Saracens*. He wrote, at the same time, to the Archbishops of Lyons and Tours, to the Bishops of Paris and Nevers, and to the Abbot of Citeaux, urging them to concur in this *holy* enterprise.

Never was war entered upon with more alacrity. The discipline of a *crusade* was always much less severe than that of a political war; and there were advantages attending this *crusade*, which were wanting to all former ones. The crusaders of the East made sure of paradise; but as far as this world was concerned they exposed themselves to many dangers, and there was little chance of bringing home with them the booty gained by the sword. But here no obstacles presented themselves: they might pillage

property and carry it away in kind, slaughter by wholesale, violate the women and children, and indulge all the excesses of cruelty and lust without let or hindrance. Accordingly, never was the cross more readily and unanimously assumed ; and among the first to engage in this *holy* war, were the Duke of Burgundy, the Earl of Leicester, and the Count of Nevers.

The Abbot of Citeaux and his whole fraternity distinguished themselves by their zeal in preaching this *war of extermination*. The seven or eight hundred convents of his order, that of the Bernardins, already established in France, Germany, and Italy, seized upon the crusade against the Albigenses as their particular province. They promised in the name of the Pope, St. Peter, and St. Paul, plenary remission of all sins committed from the day of birth to that of death, to all those who should fall in this *holy* expedition.

While the Bernardins were thus raising troops for the crusade, the Pope directed a new fraternity, at the head of which he placed *St. Dominic*, a Spaniard, to go on foot to the village of the *heretics*, to preach to them, to *manifest all the zeal of christian charity in their behalf, to win their confidence, and then to obtain precise information of the names, number, and abodes of such as had seceded from the Church of Rome, and to consign them to the flames as soon as his partizans had gained the upper-hand!* Such was the origin of the Dominican order, or, as they deserve to be called, the *Inquisi-*



*torial* order, which, after a trial of seven years in the diocese of Toulouse, was confirmed by the Council of Latuan.

In the perfidious instructions of Innocent III. to Dominic, we discern plainly the features of *Antichrist*. Let us now observe how *Antichrist* can quote Scripture to justify his conduct. At the very time that he was holding out to the Count of Toulouse hopes, not merely of absolution, but of complete restoration to his favour, he wrote as follows to the Bishops of Riez and Conserans, and the Abbot of Citeaux:—"We advise you with the apostle Paul(!) to employ deceit towards this Count; for in this case it must be called prudence. You must attack separately those who have separated themselves from the unity, and leave the Count of Toulouse for a time, employing a wise dissimulation towards him, that the other heretics may be the more easily vanquished, and that we may then be able to crush him when he alone shall be left!" How remarkable it is that St. Paul, writing to the Church of Rome, whose apostacy he foresaw, (Rom. xi. 21.) should exhort them to "love without dissimulation;" to be "wise unto that which is good, and simple concerning evil." (Rom. xii. 9; xvi. 19.) And yet Pope Innocent III. had the audacity to quote the apostle as *a favourer of dissimulation!* It is in the history of the Papacy that we view "the depths of Satan."

We learn from Innocent III. how little reliance can be placed on the mild words and deceitful promises of the Church of Rome. They are only baits to allure Protestants to their own destruction. The

Church of Rome in making them is only *biding her time* ; she is employing “ a wise dissimulation,” and secretly smiles at the silly dupes of her cunning.

Mr. Shoberl makes a just observation on the practice of the Popes of quoting Scripture in support of their ambitious and inhuman conduct. “ One cannot help remarking that whenever these ambitious and perfidious churchmen had any disgraceful orders to communicate, they never failed to wrest some passage or other of Scripture to their purpose; in fact, *they seem to have studied the Bible merely to make sacrilegious applications of it.*”

In relating the war with the Albigenses, the first point which claims our attention is the destruction of Beziers. “ Its resident population probably did not exceed fifteen thousand persons; but all the inhabitants of the surrounding country, of the open villages, and of the castles that were deemed incapable of defence, had taken refuge in that city which was considered as very strong; while most of those who had stayed to guard the fortified castles had conveyed their wives and children to Beziers. At the moment when the crusaders made themselves masters of the gates, this whole multitude fled to the churches; the spacious cathedral of St. Nicaise contained the greatest number; the canons, in their choral habits, surrounded the altar and rang the bells by way of expressing their supplications to the furious assailants; but their brazen tones were alike unheeded with those of human voices. *The bells ceased not to sound till the last of that immense multitude which had taken refuge in the church was butch-*

ered. Neither were those spared who had sought a refuge in the other churches : in that of the Magdalen alone *seven thousand corpses* were counted. When the crusaders had slaughtered *all, to the very last living creature*, in Beziers, and had plundered the houses of every thing that appeared worth carrying away, they set fire to all the quarters at once : the city was but one vast conflagration ; *not an edifice remained standing, not a human being was left alive*. Respecting the number of the victims accounts differ ; the legate, ashamed perhaps of the carnage which he had ordered, reduces it to fifteen thousand in his letter to the Pope : Bernard Itier, of Limoges, a cotemporary, makes it amount to thirty-eight thousand, while other writers set it down at *sixty thousand*.

“On the 22d of July, 1210, the crusaders took possession of the castle of Menerbe. They entered, singing *Te Deum*, and preceded by the crucifix and standards of Montfort. The heretics were meanwhile assembled, the men in one house, the women in another, and there, on their knees, and resigned to their fate, they prepared themselves by prayer for the worst that could befall them. The abbot of Vaux-Cernay, in fulfilment of the capitulation, began to preach to them the Catholic faith ; but they interrupted him with the unanimous cry,—‘ *We will have none of your faith ; we have renounced the Church of Rome ; your labour is in vain ; for neither death nor life shall make us renounce the opinions we have embraced.*’ The abbot then went to the assembly of women, but he found them equally resolute,

and still more enthusiastic in their declarations. Montford also went to them both. He had previously caused a prodigious pile of dry wood to be made. '*Be converted to the Catholic faith,*' said he, to the assembled Albigenses, '*or mount this pile.*' None of them wavered. Fire was set to the wood, and the pile was soon wrapt in one tremendous blaze. The heretics were then taken to the spot, where, after commending their souls to that God in whose cause they suffered martyrdom, they voluntarily threw themselves into the flames, to the number of more than one hundred and forty.

“ Thus the first reformation was totally extinguished. So prodigious had been the slaughter, and so profound was the terror, that the Church of Rome appeared to have completely attained her object. The worship of the reformed Albigenses had everywhere ceased. Almost all their teachers had died a fearful death; while the small number who had escaped from the crusaders had sought refuge in the most distant countries, and had no chance of avoiding new persecutions but by observing absolute silence respecting their doctrines and their sufferings. Individuals who had not perished by fire or the sword, and who had not withdrawn by flight from the scrutiny of the Inquisition, knew that they could save their lives only by burying their secret within their own bosoms; their very children were not made acquainted with their private sentiments.

“ But, if the church of the Albigenses was drowned in blood, other parts of the population of Southern France were doomed to martyrdom under their

name. The crusaders in their blind fury, slaughtered all the inhabitants of hundreds of villages, without taking the trouble to enquire whether they contained a single heretic. We know not what credit ought to be given to the numbers assigned to the armies of the cross, or whether, in any single year, one hundred thousand men were poured into Languedoc; but certain it is that armies far superior in number, far inferior in discipline, to those employed in other wars, had for seven or eight successive years, inundated this desolated country almost without interruption. They had neither pay nor magazines, living at the expense of the country, and supplying all their wants by means of the sword. In short, no calculation can ascertain with any precision the waste of property and the destruction of human life, which were the consequences of the crusade against the Albigenses." (Shoberl.)

The *open war* against the Albigenses was followed by the *secret war* of the Inquisition, which completely destroyed the remnants of these persecuted Christians. "It was given to the Beast to make war with the saints, and to overcome them."

When we read of these dreadful atrocities, we are reminded of the words of our Saviour, "The time cometh, that whosoever killeth you will think that he doeth God service." This has been fulfilled in Papal, as well as Pagan, persecutions. "Our pilgrims," says the monk of Vaux-Cernay, speaking of the castle Aimery, "collected the innumerable heretics that the castle contained, and *burned them alive with the utmost joy.*" This is always the phrase

employed by the monk, when speaking of the burning of heretics. Thus he tells us that, the castle of Cassera having surrendered on capitulation, "the pilgrims, seizing nearly sixty heretics, *burned them with infinite joy.*"

We now proceed to give some account of that diabolical engine of tyranny, *the Inquisition.* "The prisons of this most terrible of all tribunals were unwholesome subterraneous dungeons, situated at a distance from all traffic. To these dreary abodes the light of day never penetrated. Here the wretched prisoners were not allowed to see or to speak to any one. If the proximity of one dungeon to another allowed the inmates to converse, they were forbidden to hold communication; and *if they were overheard talking to themselves or to one another, they were most cruelly scourged.* When a prisoner had passed several days, or perhaps months, without even knowing the crime of which he was accused or the witnesses against him, the jailor, as if of his own motion, advised him to apply for a hearing; for it was an invariable maxim with this tribunal that the accused should always be the applicant, and be made to impeach himself. When brought before his judges, they affected entire ignorance of his case, inquiring who he was, what he wanted, and if he had any thing to say. The prisoner of course gave the best account that he could of himself, and was released, as the Inquisition was too regardful of human life to send to the stake those who were brought before it for the first time; but his family was declared infamous, and this first judgment ren-

dered him incapable of bearing arms, or of holding any office in the Church or in the State.

“Spies, who were called *Familiars of the Inquisition*, were then sent to dog him, to pick up his every word, and to watch his every motion. These men, *pretending to be his friends, wormed themselves into his confidence*: and sometimes his own servants or his nearest relatives played this treacherous part. On the slightest suspicion, he was again apprehended; the wretched man was then irretrievably undone, for never was the Inquisition known to forgive twice.

“After he had again languished for several months, he again applied for a hearing, at the secret suggestion of his judges, who, if they could not draw from him such a confession as they desired, ordered him to be put to the torture, of which there were three kinds. The first, called *squassation*, consisted in tying back the arms by a cord, fastening weights to his feet, and drawing him up to the full height of the place by means of a pulley. Having been kept suspended for some time, he was suddenly let down with a jerk to within a little distance of the floor, and with repeated shocks all his bones were dislocated; for this species of torture was continued for an hour and sometimes longer, according to the pleasure of the Inquisitors present, and to what the strength of the sufferer seemed capable of enduring. If this torture was not sufficient to overcome him, that of *water* was resorted to. He was obliged to swallow a great quantity, and then laid in a wooden trough, provided with a lid that might be pressed down as tight as the

operators pleased. Across the trough was a bar, on which the sufferer's back rested, and by which the spine was broken. The torture by *fire* was equally painful. A very brisk fire was made; and the prisoner being extended on the ground, the soles of his feet were rubbed with lard or some other combustible matter, and placed close to the fire, till the agony extorted from him such a confession as his tormentors required. Not satisfied with their success, the judges doomed their miserable victims to the torture a second time, to make them own the motive and intention for the actions which they acknowledged to have committed; and a third time to force them to reveal their accomplices or abettors.

“If these infernal cruelties failed to wring a confession, artifices and snares were resorted to. Suborned wretches were sent to their dungeons: *pretending to comfort and assist them, or even to be prisoners like themselves*, they launched out against the Inquisition as an insupportable tyranny and the greatest of all the scourges with which God had ever afflicted mankind. Their dupes fell the more readily into the snare, as it is hard to withstand the services of friendship and compassion performed for us when in the extremity of misery. The Inquisitors seconded these artifices to the utmost of their power. They assured the sufferers that *they sympathized with them; that all they aimed at was their conversion; that the slightest confession which they might make to them in private, and which they promised to keep inviolably secret*, would be sufficient to put an end to their afflictions and to procure their liberation.



“The upshot was that, if the accused was held to be convicted in the judgment of the Inquisitors, or by witnesses, or by his own confession, he was sentenced, according to the heinousness of the offence, to death, to perpetual imprisonment, to the galleys, flogging, or some other punishment. After condemnation, the execution was deferred for one or perhaps several years, that the sacrifice of a great number of delinquents at once might produce a more striking and terrible effect.

“The wholesale executions of the Inquisition, being considered as a religious ceremony, were styled in Spain and Portugal *Autos-da-fé*, or *Acts of Faith*. These were celebrated in general at the accession of a king to the crown, or on occasion of his majority, of his marriage, or of the birth of an heir-apparent. By the besotted and priest-ridden inhabitants of those countries these horrible sights were at last regarded nearly in the light of public amusements. Executions on a smaller scale took place every year towards the conclusion of Lent, on the Friday immediately preceding Good Friday.

“By daybreak, the tolling of the great bell of the cathedral summoned the faithful to the horrid tragedy. Persons of the highest distinction eagerly offered their services to escort the victims; and grandees were often seen assuming the character of familiars of the Inquisition. The Dominicans, with the standard of the execrable tribunal, opened the procession. The condemned walked barefoot, with a pointed cap on their heads, and dressed in a sanbenito, a yellow-frock, with a cross on the breast and

on the back, and covered with painted representations of the faces of fiends. The penitents, on whom some penance only was imposed, came first; and after the cross, which was borne behind them, followed such as were doomed to die. Effigies of persons who had escaped, and the remains of the dead that had incurred condemnation, appeared in the fearful procession lying in black coffins, on which were painted flames and infernal figures: and it was closed by priests and monks. Passing through the principal streets of the city to the cathedral, a sermon was preached, and their sentence read to the delinquents, each of them standing meanwhile, with an extinguished taper in his hand, before a crucifix. A servant of the Inquisition then smote them on the breast with his hand, to signify that the tribunal had ceased to have any power over them. The condemned were then delivered up to an officer of the civil authority, and soon afterwards conducted to the place of execution. Each was asked in what faith he would die; if he said in the Catholic, he was strangled before he was burned; the others who persisted in their opinions, were consigned alive to the flames. These autos-da-fé, of which the professed historians of the Inquisition give such harrowing details as thrill the blood with horror, the people of both sexes and all ages thronged to witness with transports of satisfaction and joy surpassing those displayed on any other occasion. Even kings deemed it a meritorious act to attend those cruel exhibitions, with their whole court, and to feast their eyes on the torments of the wretched sufferers.

“Llorente, in his History of the Spanish Inquisi-

tion, compiled from its own records, calculates that, from the year 1481 to 1808, this tribunal condemned, in Spain alone, 341,021 persons. Of these 31,912 *were burned in person*, 17,659 in effigy, and severe penances were imposed on 291,456." (Shoberl.)

By the Inquisition and the Autos-da-fé the Reformation was entirely suppressed *in Spain*.

We will now turn our attention to *France*. The Reformed were there called *Hugonots*, from their having first met at *Hugon's Town*, in Tours. "In 1523 an edict was published against them and the congregation at Meaux was dispersed. Its minister, Jean Leclerc, after suffering horrible tortures, was burned alive. Many others were put to the same cruel death; and when Dymond Levoy, with five others, was burned in 1528, *Francis I.*, accompanied by a procession of priests and monks, *went bareheaded to witness the execution*. Exulting in the success of this murderous zeal of the priests, seconded by the royal authority, they instituted a yearly procession, to give thanks to the Almighty for having enabled them to get rid of the heretics." (Shoberl.)

Soon after this, Calvin dedicated his Work, "the Christian Institutes," to Francis I., imploring the king to have compassion on the reformed. "This book served rather to inflame than to damp the ardour of persecution in the breast of the king; and, at the cruel suggestion of the clergy, he issued fresh orders for punishing the Hugonots wherever they were to be found. People were employed to hunt them out. It was declared to be a crime to pray in

French; numbers of pious persons of both sexes were burned alive; and as the speeches of these martyrs at the stake proved powerful means of conversion, care was taken to prevent them from addressing the spectators.

“Such was the state of the French Protestants on the accession of Henry II. in 1547. The system of persecution continued to be vigorously followed up. The Hugonots were not to be deterred even by the certainty of martyrdom from following the dictates of their consciences. To no purpose were fires kindled in every town in France; the Protestants persisted in holding their religious meetings, and in professing their doctrines. To give greater importance to these executions, the young king attended several of them in person. At his return to Paris, fires were blazing in different parts of the city; and, as he passed one of these piles, he beheld an old servant of his expiring in the flames. Filled with horror, he retired immediately to his palace, to conceal his agitation and remorse.

“In 1568, a bull of Pope Pius V. authorized Charles IX. to alienate church property to the value of 100,000 crowns, on condition that he should *make war* upon the heretics, and *utterly destroy* or bring them back to the Church. The chancellor de l'Hôpital, the consistent advocate of toleration opposed the reception of this bull; and entreated the queen to abstain from a measure which would again deluge the kingdom with blood. His opposition delayed its adoption, but led to his dismissal from office.

“This Pope sent to Charles IX. 10,000 pieces of

gold towards defraying the expenses of the war. This Pontiff had, by his severity to heretics, obtained the rank of cardinal and the office of Grand Inquisitor, and, after his elevation to the papal chair, was incessantly engaged in fomenting persecutions on account of religion. Letters written by him in 1569 seemed to prove that he had then conceived the idea of *some sweeping measure*, like that of the massacre of St. Bartholomew, for *exterminating* heresy in France. After informing the cardinal of Bourbon that he was ready to face death in the cause of God, he says ‘This gives us a right to exhort you earnestly by our letters, and to excite you to make every effort, to employ all your influence for procuring a *definite and serious adoption of a measure for bringing about the destruction* of the implacable enemies of God and the king: a measure without which it will always be impossible to prosecute vigorously the operations of the war, and to bring it to a happy issue.’ To the king he writes, ‘When God, as we trust, shall have given us the victory, it will then be for you to punish, with the utmost rigour, the heretics and their leaders, because they are the enemies of God; and you must avenge upon them not only your own injuries, but those of Almighty God.’ It is evident from these passages that the contemplated measure was not connected with military operations.

“After the battle of Jarnac, the Pope renewed his sanguinary exhortations. To the king he expatiated on the necessity of destroying all his enemies, and ‘tearing up the roots, nay, the very smallest fibres of the roots, of so terrible and confirmed an evil; for,

unless they are radically extirpated, they will be found to shoot out again. You will bring this about, if no consideration for persons or worldly things induces you to spare the enemies of God.' He then quotes the example of Saul, who is said to have been deposed from the sovereignty for sparing the Amalekites, for the purpose of extinguishing any spark of humanity which might lurk in the breast of the king. He employed the same argument with Catharine, and assures her that 'the assistance of God will not be wanting, if she pursues the enemies of the Catholic religion until they are *all massacred*, for it is only by the *entire extermination* of the heretics that the Catholic worship can be restored.' In complimenting the duke of Anjou on his victory, he enjoins him to reject every intercession in favour of the heretics. 'It is your duty,' he says 'to show yourself justly inexorable to all.' He repeats the same advice in nearly the same words to Charles, and cautions him against 'listening to any entreaties, or yielding to friendship or blood.'

"After the defeat of the Protestants at Montcon-  
teur, Pius had urged the king to follow up his  
success and to *stifle every feeling of clemency*, as  
sinful and rebellious against the Almighty. After  
holding out once more the fate of Saul, he adds: "In  
short, what else would it be but frustrating the good-  
ness of God in this victory over the heretics? The  
fruits which it ought to produce are the *extermi-  
nation* of those infamous heretics, our common ene-  
mies, on account of the deserved hatred which they  
inspire, and the restoration of the ancient peace and

tranquillity of the kingdom. Suffer not yourself to be deluded with *vain sentiments of pity*, and seek not the false glory of a *pretended clemency* in pardoning injuries done to God himself: for nothing is more cruel than mercy towards wretches who have merited the worst punishments. If your majesty wishes to restore the ancient splendour, power, and dignity of France, you must strive most especially to make all who are subject to your dominion profess the Catholic faith *alone*—that faith which, from the first origin of Christianity, has remained uncontaminated to this day.’ The pious writer concludes with recommending the execution of all who had borne arms against the government, and the establishment of inquisitors in every town throughout the kingdom.

“With this sanguinary advice his own conduct perfectly tallied. Such was his fondness for the office of Grand Inquisitor, that he continued to perform its functions even after his elevation to the papal chair; and *no pontiff ever caused so many heretics or persons suspected of heresy to be burned in Rome, as he did*. Among the victims of his zeal were several scholars, especially Aonius Palearius, who had compared the Inquisition to a dagger held to the throat of literary men. In 1570, Pius, *after extorting from this unfortunate scholar a declaration, by which he acknowledged the right of the sovereign Pontiff to order heretics to be executed, and even to kill them with his own hand, consigned him to the flames*. This declaration, in Latin, written by the hand of Palearius himself, is preserved in the archives of France.

“ In 1568, a crusade was published at Toulouse against those of the new religion, by virtue of a bull of Pope Pius V. This is a curious document for the history of fanaticism. The Protestants are there called ‘*Atheists, men living without God, without faith or law. It is Jesus Christ himself,*’ it asserts, ‘who inspires good Catholics with the idea of assuming the cross, of taking up arms, of fighting like Mattathias and the other Maccabees.’ It refers to the Albigenes, destroyed in the same country, to the number of *sixty thousand* heretics; it exhorts the true believers to persecute with the same zeal the new ‘*enemies of God,*’ and to show them no mercy. It assures the crusaders who die in this expedition that ‘their blood will be to them a second baptism, which will wash away all their sins; and they will go, with the other martyrs, direct to Paradise.’ The condition for taking the cross in this holy war was to confess, to arm themselves with the body and blood of our Lord; ‘and if,’ it is added, ‘the capitouls (chief magistrates of Toulouse) will be pleased to lend us some pieces of cannon, things will go on all the better. Concluded at Toulouse, the 21st of September, 1568. All the above is done by authority of our holy Father the Pope.’ Priests were the captains of the holy ‘army of the Faith,’ whose motto was, ‘*Eamus nos; moriamur cum Christo.—Let us go; let us die with Christ.*’ The Pope, in consequence, *remitted the sins* of all who armed in ‘so sacred a cause,’ and who, alike free from scruple and pity, should have *the felicity to slaughter heretics.*” (Shoberl.)

We must now relate the horrible massacre of St.



Bartholomew. It was not without a violent struggle that Charles IX. gave the signal for the murder of his subjects. "He was troubled," says a cotemporary historian, "to the very bottom of his soul; perspiration covered his brow, and he shivered like one who has the ague." At length, casting his half-closed eyes on the floor, he gave the fatal order. The alarm-bell of the church of St. Germain was instantly rung, and in a moment the Palais, the Tuileries, the banks of the river, the public places, the streets, the churches and edifices of Paris were brilliantly illuminated.

"Guided by those terrible lights which enveloped the capital as in a circle of fire, they distinguished the dwellings of heretics by the fresh-made marks. '*Open by command of the king*' was the order given by the murderers. Some hastened to obey, and their lives were extinguished with the lights which they brought to see who called them; others opening their windows to discover who knocked at so unseasonable an hour, fell, struck by twenty balls at once: another, burying himself in the bed-clothes, would perhaps pretend to be fast asleep; his door was shattered in pieces, and two or three assassins, separating from the rest, ran and slaughtered him in his bed. Sometimes they left the house unstained with blood; but, dragging the victim from his couch into the street, they gave him up to the weapons of the populace. As the spoils of the doomed were to belong to those who should despatch them, a thousand blades were raised at once over the unfortunate wretch, whose death, swift as lightning, left no time for pain. Happy they who were thus surprised in

their first sleep : their sufferings were brief ; but, when the hands of the murderers became wearied with slaughter, the agony of the sufferer was prolonged for hours.

“While blood was thus spilt in torrents before the eyes of the queen-mother, the bell of the Palais rang ; and the general massacre began. At this signal, Tavannas and the duke of Nevers drew their swords, crying, ‘Kill ! kill !’ The night-guards, the citizens among whom arms had been distributed, the whole tribe of murderers, sallied forth from their lurking places, repeating ‘Kill ! kill !’ The shrill sound of the bells, the clatter of arms, the vagabond tramp of the assassins, the flickering glare of torches, mingled with shouts, which the night-echo rendered still more horrible. The massacre then became general ; there was no pity for sex, age, or condition ; no blood came amiss provided that it circulated in heretic veins ; and these were the signs by which the heretic was distinguished. Whoever shuts his door at the approach of an armed band is a heretic ; whoever refuses to answer, or begs his life, is a heretic ; whoever has not a white badge on his arm is a heretic ; whoever does not come when the murderer calls is a heretic. The assassins had no need to speak : here were no judges ; all were executioners : but, if words did now and then drop from their lips, it was to complain to one another of their fatigue, or to insult the sufferer ; nay, it was often an infernal laugh that greeted his last sigh.

“Pursued on all sides by those insidious flames with which the capital was lit up, driven like a flock

of sheep, tracked like deer, in vain did the Protestants endeavour to flee from fate. If they would have sought refuge in the Catholic churches, armed men guarded the doors of the sanctuary; if they approached the Louvre, the Swiss awaited them with presented muskets; if they burst open the prison-doors, to conceal themselves among the malefactors whom the justice of men had condemned, the jailors denounced or drove them out by main force. If they attempted to gain the banks of the river, the implements of destruction were quite ready; boat-hooks to catch them in their flight and to knock them on the head, poles to thrust them into the water. If they took shelter in the dark, they fell into the snares of an assassin lurking for human prey; if they sought the light, the light was deadly as the darkness: death was everywhere, in their beds, in their house-tops, within, without, in the public places, and in the very waters of the river.

“ They were flung alive into the Seine, and dragged out, to be plunged in again: if the unfortunate creatures, struggling against the currents, contrived to reach the shore, invisible hands, armed with sharp spikes, thrust them back into the stream, which drove some upon the sand of an islet facing the Louvre, and carried others towards Chaillot, Auteuil, St. Cloud, and the adjacent parts, to which these carcases carried terror and infection. The gravediggers were too few in number, or worked to death. The *Prévôt des Marchands* and the *echevins* were obliged to double their wages to induce them to go to those distant places to bury the corpses of heretics: a col-

umn of them started, carrying along with them all the ordinary implements of their calling, and it was several days before they returned to Paris. It is calculated, that in this interval about eleven hundred drowned persons were interred. The boatmen distinguished themselves in this abominable night; standing up in their light barks, they cleft the water with the rapidity of lightning, striking the heads that rose above the surface, separating the hands clasped in the last prayer, and lifting up bodies by the garments and dropping them back into the abyss, till they were sure that the victim was suffocated.

“Suspended, not interrupted, the carnage recommenced at eight in the morning, but with colder and still more ingenious cruelty than before: if the victims were multiplied, so were the executioners. Darkness no longer shrouded the abode of the heretic from the eye of suspicion: there was now no inaccessible retreat, and places were ransacked to which the light of day never penetrated. How many of the Protestants now regretted that darkness, and deplored the return of that light which they had so earnestly solicited of God in their prayers? The sun, it is true, beamed upon the vengeance of some of those who sold their lives dearly, and stained the thresholds of houses with the blood of the victors. Almost all expired with folded hands and faces turned towards the palace of the sovereign.

“Such were the last scenes of the ever-memorable drama of St. Bartholomew. A month after St. Germain’s bell had given the signal, all the dead were not buried. Some were yet floating on the Seine, to

which fishermen resorted for the purpose of picking them up and selling them to any who chose to buy them. For a long time there was an auction of corpses on both banks of the river, which was publicly cried, and at which the lots were adjudged to the highest bidder. Some buyers buried their purchases by night in sequestered spots; others burned those whom they loved while living, and collected their ashes in urns which afterwards constituted ornaments of their habitations. For above a year people durst not pass at night along the banks of the river; some said that they had seen the earth quake there, others had beheld spectres gliding along the water: fishermen had asserted that invisible hands loosed after dark the boats moored to the shore, and propelled them towards the islets in the Seine, which sent forth moans like those of human voices. In some old historians, we read that young females, murdered on St. Bartholomew's day, wandered about after dusk in Paris, covered with long veils, which they lifted when they perceived the murderer, showing him the wound still fresh, and calling him by his name. The grave De Thou has not disdained to collect some of these popular traditions." (Shoberl.)

There is no reason to doubt that the Pope was privy to the intended massacre. "Cardinal Alexandria, nephew of the late Pope, had made no secret of expecting intelligence of a great victory gained over the heretics, and exclaimed when it arrived: 'The king of France has kept his word!'—'Good news! good news!' cried Gregory XIII., who had been crowned about two months before the catastrophe,

‘all the Lutherans are massacred except the *Vendomets*, whom the king has pardoned for his sister’s sake.’ That term he applied contemptuously to the three princes of the house of Bourbon-Vendôme, the king of Navarre, and the princes of Condé and Conti. At night the guns of the castle of St. Angelo were fired, and bonfires blazed in every street in Rome. The Pope ordered a jubilee and a solemn procession, which he accompanied himself, to thank God for this glorious success. He sent a nuncio extraordinary to France to congratulate the king on having so easily caught all the heretics in the same net. Medals were struck at Rome, in approbation of the massacre, and to perpetuate the memory of the happy event: on one side was the portrait of the Pope; on the reverse, the destroying angel, holding a cross in one hand, and in the other a sword, with which he is slaughtering the Frenchmen called Protestants; and having this legend, HUGONOTORUM STRAGES. In short, no demonstration of this great triumph of the Church of Rome, of the church militant, over her enemies, was omitted: and that Buon Compagno might keep his work incessantly before his eyes, he had a large picture of the massacre painted and hung up in the Vatican. A scroll at the top of it contained these words: PONTIFEX COLINII NECEM PROBAT— ‘The Pontiff approves the murder of Coligni.’ ‘To this day,’ says Brizard, whose work on the massacre appeared in 1790, ‘the French who visit Italy behold, not without indignation, this picture, which, though half effaced, still portrays but too faithfully our calamities and the excesses of Rome.’

“The cardinal of Lorraine was at Rome, when the news of the massacre of St. Bartholomew arrived there. He was so transported with joy at the success of a plan which he justly considered as in part his work, that he gave a thousand gold crowns to the gentleman sent by his brother, the duke of Aumale, with the welcome intelligence. At his instigation, the Pope and the cardinals ordered a general jubilee and public processions. He went in procession himself to the church of St. Louis, the patron saint of France, where they attended, with all the nobility of Rome. The cardinal officiated in full pomp and splendour. On the front of the church was a long inscription, purporting that ‘the cardinal of Lorraine, in the name of the most Christian king, Charles IX., was returning thanks to God, and congratulating our holy Father the Pope Gregory XIII., and the sacred College of Cardinals, on the astonishing and incredible success which had attended the counsels given by the Holy See, the success which it had sent, and the prayers which his holiness had never ceased to offer for the last twelve years.’”

Charles IX. died by the evident judgment of God. “During the last weeks of his life,” says an old historian, “he shook and quivered with extreme violence, and tossed about incessantly; and the blood gushed from all his pores, so that he was once found weltering in it.” Some time before he expired, he lost sight and hearing; and, says a Romish writer, “as if Providence had decreed that the hand which signed the murder of his subjects should be punished even in this life, that hand became cold and shriv-

elled, like the hand of a corpse." Sitting up in his bed, with fixed eye and stooping head, as if trying to listen, he twisted his arms about, crying, 'Mercy ! mercy !' Sinking upon his bed, he asked for water to allay the thirst that consumed his vitals : his nurse poured some between his lips, but the fire raging in his veins was not to be extinguished.

"While this mysterious fire was burning him up internally, by an inexplicable reversal of the laws of physiology, he felt cold, and shivered as in an ague. In vain his nurse spread more clothes over the bed ; he still shook and quivered in every joint. Recourse was then had to those final remedies employed alike for good and bad princes : consecrated tapers were lighted ; masses sung ; the bells at different hours of night and day gave notice of prayers for the patient ; but the churches were deserted ; the courtiers knew that there was no hope for their master, and the blood spilt on St. Bartholomew's day cried to them that God would not work a miracle in favour of Charles. The apartments at Vincennes, where the dying monarch lay, were deserted like the temples of the Lord. That solitude was only now and then broken by the entrance of an aged woman, bringing drink to him whom she had suckled at her breast, and whom she saw dying in her arms : her's was the only voice that answered when he cried, 'My dear nurse, what agony I am in ! my God ! my God !'

"Roman Catholic writers have not failed to remark how many of the actors in that bloody tragedy were either called to a speedy account, or came at last to an untimely death. 'It is certain,' says one



of those writers, 'that a great number of the murderers were found dead in their beds, with the orbit of the eye on fire, the eyelid half consumed, the body marked with bluish spots and the face disfigured: and almost all, when expiring, had uttered the names of one or other of their victims. The physicians who were sent for to examine these phenomena declared that they were inexplicable by human science.'

The preceding account of Popish cruelties is taken from a useful work by Mr. Shoberl, lately published, entitled "Persecutions of Popery."

With respect to the burning of Protestants in *England*, in the reign of Queen Mary, it will be sufficient to give Hume's summary. He tells us that, in the course of three years, "277 persons were brought to the stake, besides those who were punished by imprisonment, fines, and confiscations. Among those who suffered by fire, were 5 Bishops, 21 clergymen, 8 lay gentlemen, 84 tradesmen, 100 husbandmen, servants and labourers, 55 women, and 4 children. This persevering cruelty appears astonishing; yet is it much inferior to what has been practised in other countries. A great author (Father Paul) computes that in the Netherlands alone, from the time that the edict of Charles V. was promulgated against the reformers, there had been 50,000 persons hanged, beheaded, buried alive, or burnt, on account of religion; and that in France the number had been also considerable." Hume makes the following pertinent observations on these barbarities; "Human nature appears not on any occasion, so detestable, and at the same time so absurd, as in

these religious persecutions, which sink men below the infernal spirits in wickedness, and below the beasts in folly.”

The Reformation had made considerable progress *in Italy*, and was only suppressed by the most bloody persecution. At *Venice*, the mode of death to which Protestants were doomed was *drowning*. At the dead hour of midnight, the prisoner was taken from his cell, and put into a gondola, or Venitian boat, attended only, beside the sailors, by a single priest, to act as confessor. He was rowed out into the sea, beyond the two castles, where another boat was in waiting. A plank was then laid across the two gondolas, upon which the prisoner, having his body chained, and a heavy stone affixed to his feet, was placed ; and, on a signal given, the gondolas retiring from one another, he was precipitated into the deep. Fra Baldo Lupetino was one of those who was thus consigned to a watery grave. *The Pope's legate, the Inquisitor, and even the Pope himself, laboured with all their might, and by repeated applications, to have him committed to the flames, as a noted heresiarch.* He was, however, at length *drowned*, having been confined in prison 20 years.

We pass over the persecutions of the Inquisitor Panza, and come to the barbarity perpetrated under the government of the Marquis di Buccianici, *to whose brother, it is said, the Pope had promised a cardinal's hat, provided the province of Calabria was cleared of heresy.* We will give the account in the words of a Roman Catholic who witnessed the scene,

“To tell you the truth, I can compare it to nothing but the slaughter of so many sheep. They were all shut up in one house, as in a sheepfold. The executioner went, and, bringing out one of them, covered his face with a napkin, or *benda*, as we call it, led him out to a field near the house, and, causing him to kneel down, cut his throat with a knife. Then, taking off the bloody napkin, he went and brought out another, whom he put to death after the same manner. In this way the whole number, amounting to 88 men, were butchered. I leave you to figure to yourself the lamentable spectacle, for I can scarcely refrain from tears while I write; nor was there any person who, after witnessing the execution of one, could stand to look on a second. The meekness and patience with which they went to martyrdom and death are incredible. Some have testified such obstinacy and stubbornness as to refuse to look on a crucifix, or confess to a priest; and they are to be *burned alive*. The heretics taken in Calabria amount to 1600, all of whom are condemned; but only 88 have as yet been put to death.”

A Neapolitan historian of that age gives the following account of the Calabrian heretics:—“Some had their throats cut, others were sawn through the middle, and others thrown from the top of a high cliff: all were cruelly but deservedly put to death. It was strange to hear of their obstinacy: for while the father saw his son put to death, and the son his father, they not only exhibited no symptoms of grief, but said joyfully, that they would be angels of God: so much

had the devil, to whom they had given themselves up as a prey, deceived them.”

In the year 1550, Pope Julius III. ordered Fannio, an Italian Protestant, to be executed. He was accordingly brought out to the stake at an early hour in the morning, to prevent the people from witnessing the scene; and, being first strangled, was committed to the flames.

On the 8th of September, 1560, Ludovic Paschali, a native of Cuni, in Piedmont, was brought out to the conventual church of Minerva, to hear his process publicly read: and next day he appeared, without any diminution of his courage, in the court adjoining the castle of St. Angelo, where he was strangled and burnt, **IN THE VIEW OF THE POPE AND A PARTY OF CARDINALS ASSEMBLED TO WITNESS THE SPECTACLE.**

Paul III. threw many of the Protestants into the prisons at Rome; they were brought forth to execution by Julius III.; and Paul IV. followed in the bloody track of his predecessor. This Pope was *the great patron of the Inquisition, and recommended it on his death-bed to the assembled cardinals, as the great support of the Catholic church.*

Pius IV. was naturally of a mild disposition, and put a stop to the violent and arbitrary proceedings of his predecessor. But he was unable to control the cardinal placed at the head of the Inquisition; and, accordingly, his pontificate was disgraced by the massacre in Calabria, and by executions in various parts of Italy. In the year 1566, Di Monti was sentenced

to be *burned alive* ; but, in consideration of the sum of 7000 crowns being advanced by his friends, he was *only strangled*, and his body afterwards committed to the flames. (Dr. M'Crie.)

In this year Pius V. was created Pope, under whom the flames of persecution were again rekindled. The cruelties committed during the two preceding pontificates, are in no small degree to be ascribed to his influence as president of the Inquisition. His elevation to the popedom was followed by a hot persecution in Rome and the states of the church. In Bologna, persons of all ranks were promiscuously subjected to the same imprisonment, tortures and death.—“Three persons,” says a writer of that time, “have lately been *burned alive* in that city, and two brothers of the noble family of Ercolani seized on suspicion of heresy, and sent bound to Rome.” The following description of the state of matters in the year 1568, is from the pen of one who was residing at that time on the borders of Italy :—“At Rome *some are every day burnt, hanged, or beheaded* ; all the prisons and places of confinement are filled, and they are obliged to build new ones. That large city cannot furnish gaols for the number of pious persons who are continually apprehended. A distinguished person, named Carnesecchi, formerly ambassador to the duke of Tuscany, has been *committed to the flames.*”

(18.) The Beast has *universal dominion*.

According to the Pope, the Church of Rome and the *Catholic* Church is one and the same. The very epithet *Catholic* implies *Universality*. The Ro-

manists style themselves *Catholics*; and it is much to be regretted that many protestants give them this title. Such protestants should consider that if Romanists are the only *Catholics*, themselves must be *heretics*.

The Pope, as Vicar of Christ, lays claim to universal dominion. And, as far as Europe was concerned, Innocent III. well nigh established a universal monarchy. To enumerate the kings whom he excommunicated and hurled from their thrones, would be to enumerate the monarchs who were his cotemporaries. In one year he gave away three royal crowns; those of Wallachia, Bohemia, and Arragon. He also gave a king to Armenia. Fleury observes that "he virtually proclaimed himself the only sovereign in the world." Innocent declared that the pontifical power is as much superior to the royal, as the *Sun* is to the *Moon*. This was his maxim; and he acted upon it.

Not content with the Old World, the Popes have actually laid claim to the continent of America. A Bull of Alexander VIII. enacted that an imaginary line be drawn from Pole to Pole, so as to pass 100 leagues westward of the Azores, and that all westward belong to the Spaniards, all eastward to the Portuguese. Thus did Antichrist plant his right foot on the sea, and his left foot on the land, claiming them as his own. Reference is made to this in chap. x. "Power was given him over all kindreds, and tongues, and nations."

(19.) *Awful delusion of Popery.*

The Pope promises his followers eternal life, and declares that out of the Church of Rome is no salva-

tion. But what saith the Scripture? "All that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world."

(20.) *Warning* given to the followers of the Pope.

This warning is addressed to them in brief but expressive language; "If any man have an ear, let him hear."

(21.) A day of *retribution* threatened.

This has already been partially realized. As the Popes "have led into captivity," so they have "gone into captivity:" first, into a captivity of 70 years at Avignon, and latterly, into captivity by Napoleon. As Popery "has taken the sword," so has Popery "suffered from the sword," particularly during the French Revolution. The tremendous judgment of the Seventh Vial is approaching. The blood of the Martyrs has not yet been fully avenged. The Church of Rome has shown no signs of repentance. When retribution does come, it will be most terrible. "Here is the patience and faith of the saints."

We have before observed that "the Beast" is the Roman Empire under its last head, the Pope. The prophecy has been closely examined, and found to agree in every particular. *Twenty-one* marks are laid down, and all have been shown to meet in the Papacy.

3. Compare Daniel's description of the Pope with St. John's.

Daniel's description agrees with St. John's in the Pope's "great words against the Most High," and in the duration of the Pope's power, namely, 1260

years, or “a Time, two Times, and a Half.” (Dan. vii. 8, 25, 26. xii. 7.) It agrees also in reckoning the Gothic kingdoms as *ten* in number. (vii. 7.)

The points of difference are that Daniel’s vision being the earlier, is the more simple of the two. His fourth Beast represents the Roman Empire in its integrity from beginning to end: that is, both Pagan and Papal. In the Apocalypse a distinction is drawn between these two states of the Empire. The *Pagan* Roman Empire is represented by *the Dragon*; the *Papal* by *the Beast*. The *Pope* is represented by Daniel simply as *a little horn*: he is represented by St. John as the *eighth head* of the Roman Empire. Daniel’s “little horn” has “eyes like the eyes of a man, and a look more stout than his fellows.” This points out the “little horn” as a *seer* or *prophet*, as an *overseer* or *Bishop*; it denotes also the Pope’s haughtiness.

One point is noticed by Daniel, which is omitted in the Apocalypse, namely, that “the little horn plucks up three horns by the roots.” (vii. 8.) This is said to mean his “subduing three kings,” or kingdoms. It will be necessary to show the fulfilment of this prediction in the history of the Popes.

On the fall of the Western Empire, a *horn* arose, which stood directly in the way of the Bishop of Rome, in his aspirations after worldly greatness. This was *the kingdom of the Heruli*, which was established in Italy. The Ostrogoths under Theodoric their king were the instruments of the overthrow of this *horn*. It is observable that Theodoric at this



very time, in a letter to the Emperor of the East, calls Rome *the mistress of the world*.

Another *horn* now stood in the way of the Roman Pontiff. This also was destined to fall before him. The overthrow of the *Ostrogothic* power was begun by Belisarius, and was completed by Narses.

A *third horn* now came into immediate contact with the Roman See, namely, the *kingdom of the Lombards*. This also shared the fate of its predecessors. The Pope wrote a letter to Pepin, son of Charles Martel, in *the name and person of St. Peter*, requiring his aid against the Lombards. He makes St. Peter promise Pepin **ETERNAL LIFE**, if he obeyed; and threatens him with **DAMNATION**, if he interposed any delay. These threats and promises produced the intended effect. Both Pepin and Charlemagne assisted in uprooting the Lombard kingdom. The passes of the Alps were surprised, the walls of Pavia were invested, by the son of Pepin; "and, after a blockade of two years, Desiderius, the last of their native princes, surrendered his capital and his empire." (Gibbon.)

The following is the letter which the Pope had the impiety to write to Pepin. It is extracted from a valuable work by Rev. T. R. Birks, entitled "the Four Prophetic Empires."

"Peter, called to be an Apostle by Jesus Christ the Son of the living God,—and by me, the whole Catholic and Apostolic Roman Church, head of all the churches of God, founded on the firm rock by the blood of our Redeemer; and Stephen, prelate of the same holy church: grace, peace, and valour to rescue

the same holy Church from the hand of persecutors, be more fully ministered to you, most excellent men, Pepin, Charles, and Carloman, the three kings of the Franks, &c.

“ I Peter the Apostle, called by Christ the Son of the living God, am ordained by his power the illuminator of the whole world, the Lord our God himself confirming it, saying, Go and teach all nations. And again, Receive the Holy Ghost; whose sins ye remit, they are remitted. And commending his sheep severally to me, his humble servant and called Apostle, he says, Feed my sheep, feed my lambs. And again, thou art Peter, and on this rock will I build my Church. Wherefore, let all who have heard and obeyed my preaching, believe that their sins are remitted in this world by the command of God, and that without spot they will go forward unto that life (eternal.) And since the light of the Holy Spirit has shone in your very resplendent hearts; assuredly your hope of future reward is held by being firmly united to this Apostolic Roman Church committed unto us.

“ Wherefore I Peter, the Apostle of God, who have you for my adopted sons, exhort you to defend from the hands of its enemies this Roman state, and the people committed to me of God; and the house also, where I repose according to the flesh; and I admonish you earnestly to free the Church of God, committed to me by the Divine power, since they suffer the greatest afflictions and oppressions from the most wicked race of the Lombards. Be assured for certain, most beloved, that I myself, as if alive in the flesh before you, am your helper, and by this entreaty

bind and constrain you with strong adjurations. Wherefore, according to the promise which we have received from the same Lord God our Redeemer, we claim all of you the people of the Franks, as peculiar to us among all nations.

“Therefore I protest and admonish you, as in a riddle, and conjure you by a firm obligation; you the most Christian kings, and the whole people of the kingdom of the Franks; and as if alive and present in the flesh, I Peter, the Apostle of God, deal with you. Therefore, firmly believe that I address you by the word of exhortation; for, though absent in body, in spirit I am not absent. He that receiveth a prophet in the name of a prophet, shall receive a prophet’s reward.

“But also our Lady, Mary, mother of God, and ever virgin, along with us, adjures and entreats you with mighty adjurations, and monishes, and commands you; as also thrones and dominions, even the whole celestial army, and the martyrs and confessors of Christ, beseech and adjure. Since she grieves for that holy Roman Church committed to us by the Lord God, and the sheep who dwell there, defend and free it with all haste from the hands of the persecuting Lombards; lest my body, and my house where it rests by the command of God, and my peculiar people, be torn and slain any more by that wicked and perjured nation. Render help then with all your power to the Roman people, that I the Apostle Peter may repay you with alternate patronage in the day of future account, may prepare for you most resplendent and glorious tabernacles in the kingdom of God,

and render you in time the rewards of an eternal retribution, and the infinite joys of paradise ; if only you defend with all speed my peculiar people, and my city of Rome, and your brethren the Romans, from the hands of the impious Lombards. I Peter the Apostle of God, adjure you my beloved and adopted sons, I adjure you by the grace of the Holy Spirit, and exhort and admonish you with threats before the terrible God, the Creator of all things ; and with me also, the holy Catholic and Apostolic church : do not suffer this Roman state to perish, in which the Lord has placed my body, which he has commended to me, *and made the foundation of the faith*. Be not separated from my people, the people of Rome :  
SO SHALL YE NOT BE CAST OUT AND SEPARATED FROM THE KINGDOM OF GOD, AND LIFE ETERNAL. *Whatsoever ye shall ask of me, I will surely succour you,* and give you my patronage. I conjure you by the living God, do not suffer this my people, the Romans, to be torn by the Lombards, lest your bodies and souls be torn and tortured in the eternal fire of Tartarus, with the Devil and his wicked angels. Remember most firmly that I, the servant of God in all your necessities, when only you have prayed to me, have aided you, and given you victory over your enemies, by the virtue of God. Fulfil quickly my admonition, that ye may deserve more perfectly to obtain my help, through the grace which has been given to me in Christ, the Lord our God.

“ See, most beloved sons, I have taught and admonished you. If you shall obey quickly, it shall turn to you for a great reward, to be helped by my suc-

cour. In the present life, overcoming all your enemies, and coming to old age, ye shall eat the good things of the earth; and YE SHALL WITHOUT DOUBT ENJOY EVERLASTING LIFE. But if, which we do not believe, ye shall interpose any delay; know that by the authority of the holy Trinity, and through the grace of the apostleship committed to me, BY TRANSGRESSING OUR EXHORTATION YE ARE SHUT OUT FROM THE KINGDOM OF GOD, AND LIFE ETERNAL."

At the time of the fall of the Western Empire the "ten horns" were in the course of formation. The kingdom of the Heruli in Italy was but of short duration. It lasted only fourteen years, from A. D. 476 to A. D. 490. It was then overthrown, as we have seen, by the instrumentality of the Ostrogoths under Theodoric. The Ostrogothic and Lombard Kingdoms fell in succession before the Pope. And thus Daniel's prophecy respecting the "plucking up of three horns" received its accomplishment.

4. What is meant by the Second Beast?

The Clergy of the Church of Antichrist.

5. Explain the particulars of the hieroglyphic.

(1.) *The origin* of the Second Beast.

It was seen "coming up out of the earth," that is, out of the Roman Empire divided into ten kingdoms.

(2.) Its "*two horns*."

These "two horns" denote the *regular* and *secular* Clergy of the Church of Rome.

(3.) Its "*lamb-like*" appearance.

This denotes the *soft insinuating* manner of the Romish Clergy. Innocent III. recommended "deceit and a wise dissimulation" towards Protestants. But

this was that they might be the more easily vanquished, being attacked *separately*. Dominic was instructed to “manifest all the zeal of Christian Charity in their behalf and so to win their confidence.” What was the object of this “lamb-like” deportment? that he “*might CONSIGN THEM TO THE FLAMES, as soon as his partisans had gained the upper hand.*” In the same hypocritical spirit it was a custom with the Inquisitors when a *heretic* was degraded and cast out of the pale of the Romish Church and his death was sure to follow, to beseech the secular power to *deal gently* with him. Perhaps the Church of Rome thought by this manœuvre to throw all the odium of cruelty on the secular power. But this is downright hypocrisy. It was the Popes and the General Councils which decreed the death of heretics; and the secular power in burning heretics was only obeying these decrees. We have a specimen of this “lamb-like” spirit in Archbishop Arundel, who relates of himself, that he pronounced sentence on Lord Cobham “modestly, mildly, and sweetly;” and in this GENTLE manner committed him as a detestable heretic to the secular power, to burn him to death.

(4.) Its *dragon-voice*.

Did not the Romish Clergy “speak” and act “like a dragon,” when, at the bidding of the Pope, they poured into the South of France and drowned the Albigensic Church in blood? The monk who relates these horrors speaks of “burning heretics with the utmost, yea, with infinite joy!” The maxims of *the Jesuits* are so bad, that the Society was for a

time suppressed even by the Popes, as a public nuisance. Pascal without any allusion to the Apocalypse, speaking of *the Jesuits*, says, "Where are we now? Are these monks and priests who talk in this manner? Are they Christians, or are they Turks? Are they men, or are they demons? Are these the mysteries revealed to the Society by *the Lamb*, or are they the abominations suggested by *the Dragon*, to those who are of his party?" This Society takes its name from *Jesus!*

(5.) It "*exercises all the power of the First Beast.*"

What is said of "the First Beast" is said chiefly of its *Eighth Head*, namely the Pope. (Rev. xvii. 11.) And the power of the Pope consists chiefly in his claim of conferring *eternal life* or consigning to *eternal death*. Take away this power from the Pope, and what is he? Hoping to win eternal life, and dreading exclusion from the kingdom of God, Pepin and Charlemagne came to the Pope's assistance, and uprooted for him the *third horn*—the Lombard Kingdom.

Now this same power is wielded by the Papal Clergy. Every Romish priest claims authority to absolve, to deliver from purgatory, to offer up Christ afresh in the sacrifice of the mass. Hence the influence of the Romish Priesthood in Ireland at the present moment.

The Second Beast therefore exercises all the power of the First.

(6.) It does this "before" the First Beast; that is, in his presence, and with his sanction.

In fact, the Pope and the Romish clergy play into

each other's hands. The Pope supports the Clergy in their assumptions and usurpations, and they in their turn exalt the Pope, as Vicar of Christ, &c.

(7.) It causes "the inhabitants of the earth to worship the First Beast."

In the present day the power of the Pope would be utterly insignificant, were it not for the Romish Clergy. What power would he have in Ireland, in Spain, in Portugal, in France, in Austria, in Piedmont, in Belgium, and other countries, were it not for them? They are the Pope's militia, and cause the earth to worship him.

Take one class of the regular Clergy, namely, *the Jesuits*. How greatly is the Pope indebted to these "experienced rowers," who "volunteer their services in the bark of St. Peter." (Bull of Pius VII.)

The Jesuits of Clermont declared before all Paris, that the Pope was as infallible as Jesus Christ himself.

Cardinal Bellarmine, who was a Jesuit, maintained that the Pope is the corner-stone of the Church, "etiam Christo secluso,"—to the exclusion of Christ. He also held that "if the Pope should err in commanding vices and forbidding virtues, the Church would be bound to believe that *vices are good and virtues evil*, unless she wished to sin against conscience."

The Jesuits in Hungary made converts to Popery confess "that the Pope is Head of the Church and cannot err! that he is the representative of Christ and has full power to forgive and retain sin arbitrarily, and to cast into hell and excommunicate whomsoever he pleases; that every new thing instituted



by the Pope, *whether it be contained in the Scriptures or not, is true, divine, and saving, which the common man must value MORE THAN THE COMMANDMENTS OF THE LIVING GOD*; that the Pope is to be honoured with *divine honour*, just as is due to *Christ himself*; that all heretics who live contrary to his institutions shall be destroyed by fire without exception and without mercy, and be cast into hell both body and soul."

In the Council of Trent, Laynez, General of the Jesuits, maintained "that the Bishop of Rome, from St. Peter to the end of the world, is true and absolute monarch, with full and total power and jurisdiction; and that the Church is subject unto him, as it was to Christ when he lived in mortal flesh." He maintained likewise "that the tribunal and consistory of the Pope and the tribunal and consistory of Christ are one and the same; and that the Pope's authority is the same as that of Christ."

What Dr. Barrow says of the *Jesuits* is true of the *Romish Clergy* in general: "The Jesuits were the Pope's spiritual *Janissaries*, and combatants for his interests. Depending entirely upon him, subsisting by his charters, enjoying exemption by his authority from other jurisdiction, being sworn to special obedience to him, *they were entirely at his devotion, and ready with all their might to advance his interests and to maintain all the pretences of their Patron and Benefactor. They cried up his power as superior to all other. They attributed to him power strangely high, Vice-God, Spouse of the Church, &c., strange attributes of Infallibility, Omnipotency, &c.*"

(8.) The Second Beast “*doeth great miracles*” or “*signs.*”

By far the greatest miracle which the Romish Priests pretend to have the power of working is that of *creating their Creator!* And this miracle, astounding as it is, is an every-day miracle with them; and is performed thousands of times every day in the Eucharist.

The Sacrament being, according to them, such a stupendous miracle, it is not surprising that they relate wonderful tales of miracles wrought in honour of it. Accordingly, in 1672, a book was published in French at Lisle, entitled “The School of the Eucharist, established upon the miraculous respects and acknowledgments which Beasts, Birds, and Insects, upon several occasions, have rendered to the Holy Sacrament of the Altar. Whereby Catholics may increase in devotion towards this divine mystery, and heretics find there their confusion.” The author was F. Toussain Bridoul, a *Jesuit*. The following is the preface:—

“The holy sacrament of the Altar, instituted in the Church, for the nourishing, enlightening, fortifying, and comforting the faithful, is one of the most sublime and salutary mysteries that is to be found in the Catholic religion. It stood in need also of a God to institute it and to propose it to us, as the strongest argument of the love that he bore towards mankind. Which makes me astonished why the Heretics should conspire with all their might for to extirpate it, conducted, no doubt, by the Devil, who pretend only to take away the belief and the use of it, so to destroy

souls more easily, who cannot subsist long in grace without the participation of this Divine and celestial food. Wherefore, without troubling myself to confute these hair-brained people, who turn a deaf ear to all that the holy Fathers have said about it, and have renounced their reason, I resolved to send them to school to the Beasts, who have shown a particular inclination, not without a superior conduct, for the honour and defence of this truth. I have put my Discourse into an alphabetical order, to the end that by this last remedy, they may become more wise and return to their reason, being taught by the Animals that have none. If they receive no benefit hereby no more than others, yet I hope it will be serviceable to Catholics, to enkindle their zeal by a more careful frequenting this bread of strong men: and not only serve the grown and aged persons, who have already a full belief and high esteem for this Divine Sacrament; but also (which is one of my motives hereto) to imprint on the minds of children the first belief, and a wise regard for this Sacrament, to the end that they may come to it, when they are judged capable to receive it, with more devotion and reverence.

“Which is that which I have seen put in practice by good fathers of families, who use to put into their children’s hands such like devout histories, to dispose them to communicate worthily, when they first receive the Sacrament.

“It is also most certain that Histories and Examples, however it comes to pass, have a great advantage to make impressions on the minds of children, above

discourses and reasonings which are above the capacities of youth."

At the end of the work is "the License," which gives the book authority. It is as follows:—"The License—These Histories taken out of Catholic authors, and containing nothing contrary to *faith* or good manners, may be made public. Given at Lisle, June 10, 1672. *R. Du Laury*, Provost of *S. Peter's*."

The following is a list of animals, which are said to have wrought miracles in honour of the Mass. In the original they are arranged alphabetically according to their French names. We will arrange them alphabetically according to their English names.

1 Ants	18 Falcons
2 Asses	19 Fishes
3 Bears	20 Flies
4 Bees	21 Foxes
5 Birds	22 Frogs
6 Bulls	23 Goats
7 Caterpillars	24 Hens
8 Chamois	25 Hinds
9 Choughs	26 Horses
10 Conies	27 Lambs
11 Cows	28 Mares
12 Crows	29 Mice
13 Dogs	30 Mules
14 Dragons	31 Nightingales
15 Ducks	32 Oxen
16 Elephants	33 Partridges
17 Ermines	34 Pidgeons

35 Ravens	42 Swine
36 Scorpions	43 Vipers
37 Sheep	44 Whales
38 Sparrows	45 Wild Boars
39 Spiders	46 Wolves
40 Stags	47 Worms
41 Swallows	

In this extraordinary work Bees are said to have honoured the Host by carrying it to their hives in procession, by singing the Divine praises and dividing themselves into two choirs, by erecting a complete chapel with their wax, and revenging injuries done to the Host ! A story is related of what happened, not to an Ass, but to a man turned into an Ass ! Sheep are said to have knelt at the Mass, and Ducks to have been present and behaved quietly ! A text of Scripture is then quoted, "If these hold their peace, the stones will immediately cry out." A Dog is said to have been punished by heaven for making a noise during Mass ! An Infant, whose father went out hunting without attending Mass, was born with a head like a Greyhound ! A Woman was turned into a Mare for neglecting Mass ! A Fly, having flown away with a piece of the Host, returned quietly on purpose to be burnt ! A Bull acknowledged our Lord under the species of the Sacrament, and laid aside his fierceness to be present at Mass !

The Romish Priests assert that *miracles* constitute one mark of the true Church. But they forget that they are one mark of the Second Beast.

(9.) The object of these miracles is, "*to cause*

*fire to descend from heaven on earth in the sight of men."*

The "fire" here referred to is the *fire of excommunication*: with this "fire," as with a lightning flash, the Romish Clergy have *scathed a whole kingdom*. History affords no parallel to the effects of a Papal Interdict; and it is to be observed that the cōoperation of the Romish Clergy was necessary to carry it into force. The public offices of worship were suspended; the doors of the churches were closed; Mass was no longer offered up; the clergy refused to marry or bury; the use of meat was forbidden, nor was the hair allowed to be cut, or the beard to be shaven. The ground was covered with corpses left to be devoured by dogs or birds of prey.

It is difficult to imagine the consternation and terror of the inhabitants of a country on which the Interdict fell, as a bolt from heaven. A tree blasted by lightning would be the most fitting symbol of that devoted nation.

The principal ceremony adopted in the Romish ritual of cursing is *casting to the ground lighted torches* and quenching them in water, at the same time pronouncing a string of curses, including the 109th Psalm. The following is Southey's description of a Romish malediction:—

"At the end an awful pause ensued, the bells tolled, the crosses were inverted, and the assistant priests, twelve in number, stood round him, holding *torches*, which were presently, with dreadful imprecations, to be extinguished. He then pronounced the

impious form of excommunication. The execrations were concluded by *dashing down the torches* and extinguishing them, as the prelate, in the words of this execrable ceremony, pronounced an authoritative wish, that the souls of those whom he had delivered to perdition, might in like manner be quenched in hell. There is reason to believe that no heathen priests ever abused this power," that of excommunication, "so prodigiously as the Roman clergy; nor, even if the ceremonies were borrowed, as is not improbable, from heathen superstition, could they originally have been so revolting, so horrible, as when a Christian minister called upon the Redeemer of mankind to fulfil execrations which the devil himself might seem to have inspired. In the forms of malediction appointed for this blasphemous service, a curse was pronounced against the obnoxious persons in soul and body, and in all their limbs and joints and members, every part being specified with a bitterness which seemed to delight in dwelling on the sufferings that it imprecated. They were cursed with pleonastic specifications, at home and abroad, in their goings out and their comings in, in towns and in castles, in fields and in meadows, in streets and in public ways, by land and by water, sleeping, and waking, standing and sitting and lying, eating and drinking, in their food and in their excrements, speaking or holding their peace, by day and by night, and every hour, in all places and at all times, everywhere and always. God was invoked, in this accursed service, to afflict them with hunger and thirst, with poverty and want, with cold and

with fever, with scabs and ulcers and itch, with blindness and madness, . . . . to eject them from their homes, and consume their substance, . . . . to make their wives widows, and their children orphans and beggars; all things belonging to them were cursed, the dog which guarded them, and the cock which wakened them. None was to compassionate their sufferings, nor to relieve or visit them in sickness. Prayers and benedictions, instead of availing them, were to operate as further curses.

“Finally, their dead bodies were to be cast aside for dogs and wolves, and their souls to be eternally tormented with Korah, Dathan and Abiram, Judas and Pilate, Ananias and Sapphira, Nero and Decius, and Herod, and Julian, and Simon Magus, in fire everlasting.” (The Book of the Church, vol. i. pp. 195—8.)

It is manifest that “the casting down to the ground lighted torches” is an emblematic act, and, as such, it exactly corresponds with the apocalyptic symbol of “causing fire to descend from heaven on the earth in the sight of men.”

(10.) The Second Beast “*deceives them who dwell on the earth by means of the miracles which he has power to do in the sight of the Beast.*”

Two things are here noted: namely, the *deceitful character* of Romish miracles, and *the Pope’s approval* of them.

The miracles are *deceptive*, both in their nature and in their object. They are not true miracles; and, even if they were, they are performed in support of a falsehood. Hence they are termed by St. Paul



“lying wonders,” literally, “prodigies of falsehood.” (2 Thess. ii. 9.) And the religious system in behalf of which they are performed is termed by the same Apostle, “a lie,” literally, “the lie,” that is, the great and præeminent “lie.” (2 Thess. ii. 11.)

Why do not the Neapolitans insist on having the blood of *St. Gennaro* submitted to some eminent chemist for examination? Why do they allow the trickery of its pretended miraculous liquefaction to be annually practised upon them? When the French were in Rome, they discovered the machinery by which the images of the Virgin Mary were made to shed tears. And yet the same trickery continues to be practised at the present day.

The other point noticed is, *the Pope's approval* of these miracles. They are performed “in the sight of the Beast,” that is, with the approval and sanction of the Eighth Head of the Beast, namely, the Pope.

Not only does the Pope countenance the every-day miracle of *transubstantiation*, and the other trickeries of the Romish Clergy, but he requires a list of miracles to be produced before he canonizes a Romish saint, with a certificate testifying that the said miracles were performed by the said saint: of course, care is taken that the saint shall have been dead above a century, and so his pretended miracles cannot be disproved.

(11.) It bids the inhabitants of the Roman world “*make an image for the Beast, which had the wound by a sword, and did live.*”

“An Image” involves the idea of *representation*, and denotes in this passage the *Papal General*

*Councils*, which professed to *represent* the Catholic Church. We are happy to find that the Rev. E. B. Elliott coincides with this view of the symbol. As members of Parliament are styled the *representatives* of those who elect them, and the House of Commons in particular is termed *a representative body*, so the General Councils were the *image* or *representation* of the Romish community.

When the Pope determined to convene a General Council, he made use of the *regular* and *secular* Clergy to communicate with the monarchs and nations of the Western Empire on the subject. In obedience to his mandate, the Second Beast required the nations of Christendom to set up the contemplated "Image."

(12.) It was given him "*to give breath to the image of the Beast, that the Image of the Beast should speak.*"

Whilst the *laity* assisted in the preliminary business, they had *no vote* in the Councils. The Clergy alone a voice; *they gave breath to the Image, and made it speak.*

As the Clergy domineered over the laity, so the Pope domineered over the Clergy; hence the Image is called "the Image of the Beast." At the 4th Lateran Council *seventy canons* were dictated by the Pope, and were at once obsequiously attended to by the assembled Prelates. In the Council of Trent, great adroitness was shown in securing the Pope a large majority; not only was care taken with respect to the *time* and *place* of convening the Council, but the Pope's legate *presided*; subjects were *proposed*

according to the pleasure of the supreme Pontiff, and the Council was *adjourned, suspended, and removed*, at his bidding. One of the Bishops (the Bishop of Verdun) applied the term, *pretended reformation*, to some of the plans proposed; the Pope's legate, Cardinal Crescentio, immediately assailed him publicly with reproaches, calling him *a thoughtless young man and a fool*, and ordering him to be silent.

"Is this a *free* Council?" was the question put by the Elector of Cologne to the Bishop of Oreuse, who sat next him. "It *ought* to be free:" replied the Bishop. The Elector however was not to be silenced so quietly: he again asked, "Is the synod free?" "Do not press me at present, my Lord," was the answer, "that is a difficult question—*I will answer it at home.*"

The following extract from a letter of the Bishop of Five Churches to the Emperor Maximilian will throw light upon the proceedings of the Council.

"Though our cause were good we could not possibly prevail. The Pope had a hundred for one, and in case those had not been enough, he could have created a thousand more to have helped at a need. We daily saw hungry and needy Bishops come to Trent, youths for the most part, which did but begin to have beards, given over to luxury and riot, hired only to give their voice as the Pope pleased. They were both unlearned and simple, yet fit for their purpose in regard to their impudent boldness. When these were added to the Pope's old flatterers, iniquity triumphed, and it was impossible to determine of any

thing but as they pleased, who thought it to be the highest point of their religion to maintain the authority and luxury of the Pope. There was a grave and learned man, who was not able to endure so great an indignity ; he was presently traduced as being no good Catholic, and was terrified, threatened and persecuted, that he might approve things against his will. In sum, matters were brought to that pass, by the iniquity of those who came thither fitted and prepared, that the Council seemed to consist not of Bishops, but of disguised maskers, not of men, but of IMAGES, such as Dædalus made, THAT MOVED BY NERVES WHICH WERE NONE OF ITS OWN. They were hireling Bishops, who as country bagpipes, could not speak but as BREATH WAS PUT INTO THEM. The Holy Ghost had nothing to do in this assembly ; all the counsels there given proceeded from human policy, and tended only to maintain the Pope's immoderate and shameful domination. Answers were expected from thence, as from the oracles at Delphos and Dodona. The Holy Spirit, which, as they boast, doth govern their counsels, was sent from thence in a postilion's cloak-bag, which, in case of any inundations, could not come thither (a thing most ridiculous!) until the waters were assuaged. So it came to pass that the spirit was not upon the waters, as it is in Genesis, but by the water's side. O monstrous extraordinary madness ! Nothing could be ratified which the Bishops (as if they had been the common people) did decree, unless the Pope made himself the author of it."

To this we will add the testimony of the French Ambassadors, Lansac and Pibrac. The former writes thus to the king of France :

“ We have not as yet proposed the Articles of Reformation, because we well perceive that they will give ear to nothing that may hinder the profit and authority of the Court of Rome. Besides, the Pope is so much master of this Council, that his pensioners, whatsoever the Emperor’s Ambassadors or we do remonstrate unto them, will do but what they list.”

The latter writes as follows to the Queen-Mother.

“ My Lords the Legates, together with the Italian Bishops which came from Rome, made a kind of Decree, that nothing should be proposed for the Fathers to consult of, but by the Legates only, or, at the least, nothing but what pleased them. This we have seen observed even to the shutting up of the Council.”

Dr. M’Crie observes that “ it is impossible to conceive any thing more deplorable than the picture of the Council drawn in the confidential correspondence of Vargas, who was attached as legal adviser to the embassy sent by Charles V. to Trent.” “ The legate is always the same ;” says he in a letter to the Cardinal Bishop of Arras ; “ he is a man lost to all shame. Believe me, Sir, I have not words to express the pride and effrontery which he displays in the affairs of the Council. Perceiving that we are timid, and that His Majesty is unwilling to hurt or offend the Pope, he endeavours to terrify us by assuming

stately airs and a haughty tone. He treats the Bishops as slaves : threatens and swears that he will depart. It is useless for His Majesty to continue longer to urge the Pope and his ministers. It is speaking to the deaf and trying to soften the stones. It serves only to make us a laughing-stock to the world, and to furnish the Heretics with subjects for pasquinades. We must delay till the time when God will purify the Sons of Levi. That time must soon come : and in my opinion, this purification will not be accomplished without some extraordinary chastisement. They cannot remain long in their present state : the evils are too great. All the nerves of ecclesiastical discipline are broken. The traffic in things sacred is shameful. The prediction of St. Paul is about to be accomplished in the Church of Rome : ‘ that day cannot come unless there come a falling away first.’ As to the manner of treating doctrines, I have already written you that they precipitate every thing, examine few questions, and do not submit them to the judgment of the learned divines who are here in attendance. Many of the Bishops give their vote and say ‘ *Placet*’ on points which they do not understand, and are incapable of understanding. There is no one here who appears on the side of God, or dares to speak. We are all dumb dogs that cannot bark.”

Notwithstanding all this, and much more to the purpose, Vargas adds like a true son of the Romish Church, “ As for myself, I obey implicitly, and will submit without resistance to whatsoever shall be de-

terminated in matters of faith. God grant that all may do this." (See History of Reformation in Spain, p. 168.)

Layne, the general of the Jesuits, was present at the Council of Trent, and on the 20th of October, 1562, spoke for two hours, attacking Episcopal authority, and concentrating all authority in the Pope alone. He observes "that those passages of Scripture where authority seemeth to be given to the Church by CHRIST, (as these, that it is a pillar and foundation of truth, that he who will not hear it shall be esteemed a Heathen and a Publican) are all understood in regard of its head, which is the Pope, *and therefore the Church cannot err, because he cannot,* and so he that is separated from him who is Head of the Church is separated also from the Church. To those who said the Council could not have authority, if none of the Bishops had, he answered that this was not inconvenient, but a very plain and necessary consequence; yea, if every particular Bishop in Council may err, it cannot be denied that they may err altogether: and if the authority of the Council proceeded from the authority of Bishops, it could never be called general, because the number of the assistants is always comparably less than that of the absent." He told them "that in this Council, under Paul III. principal articles were defined concerning the Canonical Books, interpretations, parity of traditions with the Scriptures, by a number of five, or less: all which would fall to the ground if the multitude gave authority. But as a number of Prelates, assembled by the Pope to make a general Council, be

it how small soever, hath the name and efficacy to be general from the Pope only, so also it hath its authority; so that if it doth make precepts or anathematisms, neither of them are of force but by virtue of the Pope's future confirmation. And when the Synod saith, that it is assembled in the Holy Ghost, it meaneth that the Fathers are congregated according to the Pope's intimation, to handle that, which, *being approved by him, will be decreed by the Holy Ghost*; otherwise, how could it be said that a decree was made by the Holy Ghost, and could be made to be of no force by the Pope's authority, or had need of greater confirmation? And therefore in the Councils, be they never so frequent, if the Pope be present, he only doth decree, neither doth the Council any thing but approve, i. e. receive the decrees; and therefore it hath been always said, *sacro approbante concilio*; yea, even in resolutions of the greatest weight, (as was the deposition of the Emperor, Frederic II. in the general Council of Lyons) Innocent IV., a most wise Pope, refused the *approbation* of the Synod, that none might think it to be necessary, and thought it sufficient to say, *sacro præsentè concilio*. And for all this the Council cannot be said to be superfluous, because it is assembled for better inquisition, for more easy persuasion, and to give satisfaction to men. And when it giveth sentence, it doth it by virtue of the Pope's authority, derived from God. And for these reasons, the good doctors have subjected the Council's authority to the Pope's, as wholly depending on it, without which it hath not the assistance of the Holy Ghost, nor infallibility, nor power to bind the Church,



but as it is granted by him alone, to whom CHRIST hath said, ‘Feed my sheep.’”

Such was the discourse of Laynez, the General of the Jesuits, on the 20th of October, 1562, as given by Father Paul in his History of the Council of Trent. The drift of the whole speech is to concentrate all authority in the Pope; and to make the Council a mere puppet—an inanimate “image,”—a lifeless statue, which could only ‘speak as breath was put into it.’

In another speech delivered on the 16th of June, 1563, Laynez contended that, ‘Christ, having power to dispense from every law, the Pope, his Vicar, had the same.’ He also defended the abuses of the Court of Rome, which it was wished to reform, saying, that ‘the disciple not being above his master, nor the servant above his Lord, it followed that the council had no authority to interfere in this reform.’

(13.) Through the instrumentality of the Second Beast, *the Image causes the death of those who refuse to worship it.*

This was fulfilled in the bloody canons of the *General Councils*, particularly the 27th canon of the third, and the 3d canon of the fourth council of Lateran.

The former of these two canons was directed against the Albigenses, and subjected to a curse, not only the heretics (as they were termed) themselves, but their protectors or harbourers, and all persons who should admit them into their houses or lands. It ordained that their goods be confiscated, and themselves reduced to slavery by their princes; it took off

two years' penance from such of the faithful as should take up arms against them *for the purpose of exterminating them*.

The 3d canon of the fourth Lateran Council was even more bloody still. It declared all heretics to be excommunicated and anathematized, and that, on conviction, they be given up to the secular powers to be duly punished. Those also who were only suspected of heresy, unless they proved their innocence, were to be anathematized, excommunicated; and, if they continued in that state for a year, to be condemned as heretics. Secular magistrates were to be compelled to exert their utmost endeavours for *the extirpation of all heretics*; and, should any neglect to do this, he was to be excommunicated, and at the end of a year to be denounced to the Pope, who would absolve his subjects from their allegiance, and let true Catholics take possession of his country. Catholics who took the cross for the purpose of *exterminating heretics* were to be entitled to the same indulgences and privileges with crusaders to the Holy Land. Excommunication, and all sorts of disabilities and penalties connected with it, are denounced on those who favour heretics; and Bishops and Archdeacons are required, wherever any heretics are reported to live, to take, once in the year at least, information concerning them on oath from some of their neighbours, who, if they refuse to take the oath, are themselves to be accounted heretics.

Such were the canons of the third and fourth Lateran Councils, by virtue of which the Albigensic Church was drowned in blood. It has been calcu-

lated that in less than thirty years upwards of A MILLION of these maligned Christians were put to death.

These canons have never been repealed: on the contrary, they have been ratified by the Council of Trent.

(14.) He causeth *all to receive a mark in their right hand or in their forehead.*

The meaning is that the Romish Clergy would cause all men to make a public profession of obedience to the Pope. There is an allusion to a custom prevalent among the nations of antiquity of being tattooed in the forehead or hand in honour of the god or man to whose service the individual devoted himself. "It was with the Sicilian emblem of a *horse* that the enslaved Athenians were branded on the forehead in Sicily. It was with the *master's name or mark* that Roman slaves were stigmatized on their foreheads; and the *Emperor's name or mark* that Roman soldiers bore imprinted in the hand. Further, *among devotees*, those of the god Bacchus are specified as branding themselves at times with the ivy-leaf, sacred to him; to which I may add the example of the Hindoos, marked even to the present day on the forehead with the hieroglyphic of the god they are consecrated to." (Mr. Elliott.)

Attendance on mass, profession of belief in transubstantiation, in later times subscription to the creed of Pius IV., and always extreme unction in the article of death, have been required of Roman Catholics in token of allegiance to the Pope. The persecutions of the Albigenses were denominated *crusades*, and the *crusaders* were of course distinguished by *the*

*sign of the cross.* Princes have also been required to receive *a ring* at their consecration, and to wear it on the fingers of their right hand, in token of submission to the Vicar of Christ.

(15.) None may *buy or sell but they who have the mark or name of the Beast, or the number of his name.*

The Romish Clergy have forbidden all *traffic* with heretics in *buying or selling.* They have done this by “giving breath” to the Councils, and enacting penal laws on the subject. A canon of the third Lateran Council forbade all commerce with heretics. The Synod of Tours framed a similar canon. Even in our own day we have seen these canons put in practice in Ireland. In the island of Achill, the priests have forbidden the Roman Catholic population to *sell* provisions to the Protestants, and have attempted to put down Protestantism by *starvation.*

6. What is meant by “the number of the name of the Beast.”

The numerical value of his name : that is, *the sum of the numerical values of the letters of his name.*

7. In what languages is his name to be counted?

Most probably, in Hebrew, Greek, and Latin.

It should be counted in *Hebrew*, because the Apocalypse delights in Hebrew names, as *Abaddon*, *Armageddon.*

It should be counted in *Greek*, because the Apocalypse was written in Greek.

It should be counted in *Latin*, because it is the name of a *Latin.*

8. Show that the number of the name in *Hebrew* is 666.

The name in *Hebrew* is

+רומ"י

which signifies *Bishop of Rome*, or *Roman Bishop*. The numerical value of the several letters of this name is 200, 6, 40, 10, 10, 400. It is truly remarkable that this name should consist of six letters, and that their united numerical value should be SIX HUNDRED, SIXTY AND SIX.

It is equally remarkable that the last letter of the name should denote that it is the name of a *Bishop*; for the Romish Bishops affix the sign of the cross to their signatures.

And, thirdly, it is remarkable that *the name of this last letter* should be THAU, OR A MARK. And truly *the sign of the cross*, whether we view it as a suffix to the signature of a Roman Bishop, or as worn by the *crusaders* against the Albigenses, or as being continually made in the services of the Romish Church, particularly in the sacrifice of the Mass, may well be viewed as *the mark of the Beast*.

The name *Romiith* has been noticed by commentators; but they have always viewed it as a *feminine* name. Doubtless, as a *feminine* name, it belongs to *the Romish Church*. But it is also a *masculine* name with the suffix of *the sign of the cross*, *the original form of the letter Thau*. And, doubtless, prophecy views it especially in this light.

9. Show that the number of the name *in Greek* is 666.

The name in Greek is

Δατειωσ

which signifies a *Latin*.

This is the more correct way of spelling the name, as Mr. Elliott has shown from the parallel names of Antoninus, Faustinus, &c., in which the penultimate syllable in Greek is usually spelt with a diphthong.

The numerical values of the letters of the name are 30, 1, 300, 5, 10, 50, 70, 200, the sum of which is 666.

10. Show that the number of the name *in Latin* is 666. The name in Latin is

RECTE REVERENDVS LATINVS,

that is, *A Right Reverend Latin*. This like the name in Hebrew is the name of *the Bishop of Rome*, and of *every Roman Bishop*.

The numerical value of many of the letters of this name is 0.  $c=100$ ,  $v=5$ ,  $d=500$ ,  $l=50$ ,  $i=1$ .

The number of the name is therefore, the sum of 100, 5, 500, 5, 50, 1, and 5; which is 666.

As the Pope's diocese is in Italy, he may be styled

RECTE REVERENDVS ITALVS,

that is, *A Right Reverend Italian*, and the number is the same as before.

The name of the Pope is therefore *Romii* in Hebrew, *with the suffix of the sign of the Cross*. In Greek it is *Lateinos*. In Latin it is *Rectè Reverendus Latinus*, or *Rectè Reverendus Italus*. And the number of the name in each of these languages is the same, namely, 666.

Roman Catholics try to evade the force of this application by *inventing* names which contain the number 666. But this is utterly vain. We are not at liberty to choose any name we like, and to say, 'this is the name, because it contains the number.'

We must first determine what the Beast is, and then who is his Eighth Head. It has been shown in this Catechism that the Beast is the Roman Empire, and it will be shown hereafter, more fully, that the Eighth Head is the Pope. Having ascertained this, we count the Pope's name, and we find its number to be 666.

For the reason given above we must reject such names as *Ιαφετος* (Japhet), and *LVDOVICVS* (Louis,) because, though they contain the number, *they do not fulfil the conditions required.*

The name given by Dr. Adam Clarke deserves consideration, namely, *Ἡ Δαυινη Βασιλεια*, *the Latin Kingdom.* This is the name of the Beast, *as distinguished from his Eighth Head.* And it is to be observed that there is no diphthong in this case for the Romanists to complain of. The name is spelt as they would wish it to be spelt, and the number is 666.

The number 666 is contained in the following titles of the Pope.

(1.) *VICARIVS FILII DEI.* [Vicar of the Son of God.]

Fleming mentions, in his "Apolyptical Key," that this name was seen on the door of Vatican.

(2.) *VICARIVS GENERALIS DEI IN TERRIS.* [Vicar-General of God in Earth.]

(3.) *DIVINUS INFALLIBILIS PAPA.* [Divine Infallible Pope.]

(4.) *INFALLIBILIS REX IN PETRI SEDE.* [Infallible King in Peter's Seat.]

(5.) *INFALLIBILIS CATHOLICVS CLERICVS.* [Infallible Catholic Clergyman.]

(6.) *INFALLIBILIS LATINVS PAPA, SACER CVSTOS*

ECCLESIE. [Infallible Latin Pope, Sacred Guardian of the Church.]

(7.) INFALLIBILIS APOSTOLICVS CUSTOS ECCLESIE. [Infallible Apostolical Guardian of the Church.]

*Note.*—In the last and the preceding name, CVRATOR or CAPVT may be substituted for CVSTOS.

(8.) INFALLIBILIS CATHOLICVS SPONSVS ECCLESIE. [Infallible Catholic Spouse of the Church.]

(9.) INFALLIBILIS COCCINATVS SVCCESOR PETRI. [Infallible Scarlet-clad Successor of Peter.]

In the following names of the Pope, the number 666 is contained *twice*.

(1.) DIVINVS INFALLIBILIS VICARIVS FILII DEI. [Divine Infallible Vicar of the Son of God.]

(2.) SANCTISSIMVS PONTIFEX VICARIVS CHRISTI. [Most holy Pontiff, Vicar of Christ.]

(3.) PONTIFICVM PONTIFEX, VICARIVS CHRISTI. [Pontiff of Pontiffs, Vicar of Christ.]

(4.) ROMANVS CATHOLICVS PONTIFEX, LEO X. [Roman Catholic Pontiff, Leo X.]

(5.) SACER ROMANVS PONTIFEX VICARIVS CHRISTI IN TERRIS. [Sacred Roman Pontiff, Vicar of Christ in earth.]

It is remarkable that the number 666 is contained in the following combinations of words:—

(1.) το Μεγαθηριον. [The Megatherium, or, The Great Beast.]

(2.) Λις Παρδαλις. [Lion-Leopard.]

(3.) Γρηγορειον Θηριον. [Gregorian Beast.]

(4.) 'Ο Παπα, ἡ Παρδαλις. [The Pope the Leopard.]

(5.) Αιδχον Λατινον. [Unjust Latin.]

Connecting (5) and (3) together, and inserting (5)



between *mega* and *therion* in (1), we have two names of the Beast, in each of which the number 666 is contained twice.

In the *Latin* names, PARDALICVS VRSVS, [Leopard-like Bear]; LEO PARDICVS VRSVS, [Lion Pard-like Bear], the number 666 is also contained.



## CHAPTER XIV.



**XPLAIN** the Vision of the Lamb standing on the Mount Zion with 144,000.

To understand this vision, we must look into the preceding chapter and see the representation there given of the Saints. They are described as “dwelling in heaven.” (ver. 6.) And this agrees with the representation elsewhere given of them in Scripture. “Our citizenship is in heaven,” says St. Paul, (Phil. iii. 20.) and again, “we have here no continuing city, but we seek one

to come.” (Heb. xiii. 14.) Christians are “pilgrims and strangers on the earth, desiring a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city.” (Heb. xi. 13—15.) Their “forerunner is entered for them into heaven.” (Heb. vi. 20.) On this account, and because their minds are set on heavenly things, they are said “to be raised up together,

and to sit together in heavenly places in Christ Jesus." (Eph. iii. 6.) As St. Paul represents true Christians as "sealed," (2 Cor. i. 22, Eph. i. 13, iv. 20.)—so also St. John, in the 7th chapter of the Apocalypse. And, as St. Paul speaks of them as already "come to Mount Sion, and to the City of the Living God, the heavenly Jerusalem, to Jesus the Mediator of the new covenant, to the General Assembly and Church of the First-Born which are written in heaven, and to the spirits of just men made perfect," (Heb. xii. 22—24);—so also Saint John in the passage before us. In fact, the vision we are considering is but the filling up the picture given by St. Paul.

In the present day much is said about *Apostolical Succession*. The only *Apostolical Succession* recognized in the Apocalypse is *the succession of the Sealed Ones*. They are those who are "sealed with the Holy Spirit of promise, which is the earnest of their inheritance," and who "have received the Spirit of adoption, whereby they cry Abba Father." (Eph. i. 13, 14; Rom. viii. 15.) Hence the 144,000 Sealed Ones are represented as having "their Father's name written in their foreheads."

In other parts of Scripture the Sealed Ones are said to "have peace with God," to "glory in tribulation," to "rejoice in hope of the glory of God." (Rom. v. 1, 2, 3.) This is beautifully illustrated in the Vision before us.—"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sang as it were a new song before the throne, and before the

four Living Creatures, and the Elders.” The theme of their rejoicing is a free salvation through the blood and righteousness of Christ. They want no purgatory, no mass, no good works of their own, no mediation of departed saints, to recommend them to God: it is enough for them that they are complete in Christ.

But this doctrine of *justification by faith only* is offensive to the natural man. Nothing stirs up the enmity of his heart so much as this. “None can learn this song, but the 144,000 who are redeemed from the earth.”

The 144,000 place good works where God places them, not as the *cause* of justification, but the *effects* of it. St. Paul shows the *privileges* of the Christian in that glorious eighth chapter of his Epistle to the Romans, and *having done this*, proceeds in the twelfth chapter to “beseech us by the mercies of God that we present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.”

The holy lives of the 144,000 are next described. “These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. And in their mouth was found no guile; for they are without fault before the throne of God.”

Their character is put in contrast with that of the followers of the Apostacy. They are uncontaminated with spiritual *fornication*; that is, with *idolatry* and *demonolatry*. They “take up their cross and

follow Christ." They are "Israelites indeed, in whom is no guile."

The character of the Sealed Ones is well described in the 17th Article of the Church of England.— "They be justified freely; they be made sons of God by adoption and grace; they be made like the image of his only begotten Son, Jesus Christ; they walk religiously in good works; and, at length, by God's mercy, they attain to everlasting felicity."

The chronology of the vision under consideration coincides with that of the 1260 years during which the First and Second Beasts prosper, commencing with the rise of Antichrist, A. D. 529—533.

It is added, "These were redeemed from amongst men, being the first fruits unto God and to the Lamb." The Sealed ones under the present dispensation are only "the first fruits" of a more abundant harvest to be gathered hereafter.

The close of the Vision, therefore, brings us down to the Epoch of the French Revolution. The judgment then commenced on Antichrist, according to the prediction in Dan. vii. 26. "The judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end."

2. What is meant by the "*Angel flying in the midst of heaven?*"

The various Missionary and Bible Societies which have sprung up since the commencement of the French Revolution. If we must single out any one Society as that which most exactly answers to the Apocalyptic Symbol, without doubt it must be *the British and Foreign Bible Society*. From the

number of dialects and languages into which it has caused the Scriptures to be translated, and from the large issue of copies of the word of God which it has sent throughout the earth, it may well be compared to an "Angel flying through the midst of heaven, having everlasting good news to publish to them that dwell on the earth, even to every nation, and kindred, and tongue, and people." Instead of "the everlasting gospel" we translate the original "everlasting good news," because the definite article is wanting in the Greek. The sense remains the same.

These Societies are represented as the forerunners of the fall of Popery. This is intimated by the loud voice of the Angel, "Fear God, and give glory to Him, for the hour of his judgment is come."

### 3. What is meant by the Second Flying Angel?

The various Reformation and Protestant Associations which are maintaining a conflict with Popery at home and abroad. The study of the prophetic parts of scripture, especially of the Apocalypse, has also much increased of late. Many valuable works on prophecy have issued from the press. A loud voice is beginning to be heard in the Church, denouncing the corruptions of papal Rome, and predicting her impending fall. The present "Catechism of the Apocalypse" is a fresh protest to the same effect.

### 4. What is meant by the Third Flying Angel?

It is probable that, before long, a loud cry will be heard—"Down with Popes and Councils! To the law and to the testimony! If they speak not according to this word, it is because there is no light in

them." Whenever this cry is heard, together with a call to the people of God in the mystic Babylon to "come out of her, lest they be partakers of her plagues," then, but not till then, this vision will receive its accomplishment. The errand which the mystical "Angel" will have to execute is similar to that on which the Angels were sent who hastened Lot out of Sodom, saying, "Arise, take thy wife, and thy two daughters, which are here, lest thou be consumed in the iniquity of the city. Escape for thy life; look not behind thee, neither tarry thou in all the plain; escape to the mountain, lest thou be consumed." As Rome is compared to Sodom (xi. 8.) we see the exactness of the analogy.

This faithfulness on the part of Protestants will stir up the wrath of the Papal Church. A hint is given that this will be an era of trial; for it is added, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

5. What is meant by the "*voice from heaven?*"

The chronology of this "voice" synchronizes with that of the preceding vision. It announces an *imminent judgment of works*; it points to the *speedy coming of the Saviour*; to the *near approach of the First Resurrection*. Hence death is compared to a *short repose*. This is evidently the force of the words, when we consider the connexion in which they stand. The expression "from henceforth" is a chronological mark, showing that there must be some special grounds for pronouncing a blessedness on the death of the Christian, at that particular time.

6. What is meant by the vision of "*the harvest of the earth?*"

The fall of Rome, and the overthrow of the ten Papal kingdoms. The time is now come when Joel's prophecy receives its accomplishment: "Let the nations be awakened, and come up to the valley of Jehoshaphat; (Heb. judgment of Jehovah); for there will I sit to judge all the nations round about. Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full; the vats overflow; for their wickedness is great." That this harvest is one of judgment, not of mercy, is evident from its being called the harvest of "the earth;" *the earth* being always used in the Apocalypse in a bad sense. The same is evident also from the "sharpness" of the sickle, and from the "dried" state of the produce.

7. Who is meant by "*One like unto the Son of Man?*"

Jesus Christ, who is represented as the initiator of this terrible judgment. The times of the Gentiles being now fulfilled, wrath will descend upon the apostate nations of Christendom to the uttermost.

8. What is meant by "*the angel from the temple, crying with a loud voice to him that sat on the cloud?*"

Before the judgment of "the harvest" commences, a loud cry will be heard from the Christian Church that the 1260 years are expiring, and that "the time is come for the earth to be reaped."

9. Explain the judgment of *the Vintage*.

This appears to denote the final destruction of the Pope and his followers in *the Holy Land*; the



length of Palestine being 200 Miles, or 1600 furlongs. Many prophecies of Scripture point out *the great plain of Esdrælon* as the scene of the last great conflict. At a distance of 1600 furlongs from "the Wine-press" blood is represented as flowing in a stream up "to the horse-bridles."

This hyperbole appears to have been in common use amongst the Jews. The slaughter made of their nation by Adrian, in the destruction of Bitter, is described in similar language in the Talmud:—"The horses waded up to the nostrils in blood, by the space of 1600 furlongs."

The locality of "the Wine-press" appears to be the North of Palestine, on the confines of Palestine and Syria. And this agrees with the expression, "It was trodden without the city:" that is, without the limits of the Roman Empire, called, as we have seen, "THE CITY," or "THE GREAT CITY." The South of Palestine would thus be 1600 furlongs distant from "the Wine-press." And, if *at so great a distance* blood is to flow *up to the horses' bridles*, how *infinitely deeper* must the stream be *in the immediate vicinity* of "the Wine-press!" We grant that the hyperbole is a strong one. Yet, though the language is highly hyperbolic, it necessarily supposes a scene of slaughter truly appalling to contemplate.

10. What is meant by the cry of the "Angel from the altar, having power over fire?"

This points out the *retributive character* of this awful judgment. In the Apocalypse, the blood of the martyrs is represented as poured out at the foot of *the brazen altar*, as the blood of victims offered

in sacrifice. (vi. 9.) Their *manes* or *shades* are also represented as invoking vengeance. The time for retribution is at length come. Judgment is inflicted on the Pope and his adherents by *fire and sword*. And it is from *the brazen altar* that the Angel comes, thereby teaching us the *retributive character* of this righteous visitation.



## CHAPTER XV.



DESCRIBE the chronology of the events foretold in this chapter?

As the vision of “the 144,000 standing on Mount Sion” synchronizes with the 1260 years during which the First and Second Beasts prosper, so the vision of “the Victors standing by the glassy sea” synchronizes with the 75 years which are the difference between 1335 and 1260, and which commenced with the French Revolution.

2. Who are meant by “*the Victors standing by the glassy sea?*”

They denote that portion of the 144,000 Sealed Ones which were in England during the horrors of the French Revolution, and were preserved from participating in those horrors.

They are represented as separated “from the Beast, and from his Image, and from his Mark, and from the number of his Name;” that is, from the

Pope, and from Papal Councils, and from the Creed of Pius IV., and from a Latin ritual.

3. What is meant by the “*glassy sea, mingled with fire?*”

Mr. Elliott’s idea is most probably the true one: that it denotes the Channel which separates England from France. As St. John glanced over the Roman world depicted before him in living miniature, his eye rested on that narrow sea. It appeared smooth as “glass,” and reflected on its bosom the “fire” which descended on the European Continent whilst the Fourth Vial was poured out.

4. Explain the allusion to the Jewish service which is made in this vision.

On the Sabbath-day two additional sacrifices were offered up, one in the morning, the other in the evening. At the additional morning sacrifice part of Moses’ song, Deut. xxxii., “Give ear, O ye heavens, and I will speak,” &c., was sung by the Levites; and at the additional evening sacrifice they sang the other song of Moses, Exodus xx., “I will sing unto the Lord, for he hath triumphed gloriously,” &c.

The applicability of these two songs to the case in hand is obvious. The one is a prophecy of judgments to come: the other, an *epinikion*, or song of victory. The one foretells the destruction of Rome, (Deut. xxxii. 45, 46,) and compares the Roman Vine to “the Vine of Sodom,” the Roman produce to the produce of the “fields of Gomorrah;” the other represents Rome as *Egypt*, and the destruction of the Pope as the destruction of *Pharaoh*.

5. What is meant by “*the song of the Lamb?*”

Probably that ascription of praise which our Saviour offered up to his heavenly Father, when he rejoiced in spirit and said "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father ; for so it seemeth good in thy sight." Mere worldly politicians were aghast and confounded at the horrors of the French Revolution. It seemed to them as if the Almighty had left the world to take its own course, and there were no such thing as an overruling Providence. The true Christians, though in very humble circumstances as far as regarded this world, could trace the hand of God in the darkest hour. The page of prophecy was examined, and it was there found recorded that Popery must be overthrown by terrible judgments. Even where the prophecies were not understood, still the Christian could see that the Lord had a controversy with his enemies, and that the blood of the martyrs called for vengeance.

Sinful as England was, she yet contained within her many who protested against the Apostacy, root and branch. These were "the salt" of the land, the real defence of their country.

6. State some few particulars in which "God's righteous dealings were made manifest" in the horrors of the French Revolution.

We will do this by quoting the following extract from Mr. Cobbin's "Historical View of the Reformed Church of France:—" "We cannot but adore and tremble when we behold the *retributive justice* of the Almighty in the recent revolutions in France, and

especially in the cruelties inflicted upon the (Roman) Catholic Clergy, who were called to endure those sufferings from the vengeance of Infidelity, which they, in their superstitious zeal, had inflicted upon the unhappy Protestants. Besides several millions of French who have fallen in a war of twenty-five years, which has more or less scourged every nation in Europe, two millions felt the avenging hand of God in the horrible massacres of the Revolution, which extended, like the persecutions inflicted upon the Protestants, even to the unborn babe that perished with its butchered mother; and the blood of no less than 24,000 priests, which was shed by the merciless hands of Infidelity, seemed to silence the voice of that blood which had so long cried for vengeance from under the altar of heaven. Their churches were razed to the ground, or left in ruins, like those of the oppressed Reformed; the rights of conscience were denied to them, as they had denied them to others; they were banished, as the innocent Protestants had been banished by them; their estates were confiscated, as they had confiscated the estates of others; and they obtained their chief asylums in the same countries whither they had driven the scattered churches of the Reformed for refuge. The foreign Protestants returned good for evil to these persecutors, who, imbued with the spirit of their fathers, were obliged to seek shelter in the hated bosom of heretics. Can we call these facts to recollection, together with the devastations of the Papal territories, without exclaiming, *Verily, there is a God that judgeth in the earth! Great and marvellous are thy works, Lord God*

*Almighty! Just and true are thy ways, thou King of saints!"*

It is remarkable that the latter part of this exclamation Mr. Cobbin borrows from the song of "the Victors by the glassy sea," as more suitable than any other language he could select from Scripture.

7. How often is England alluded to in the Apocalypse?

(1.) The first time it is mentioned is in xi. 13, when the Revolution of 1688 is foretold. Its appellation is "the tenth part," or division, "of the City:" that is, the ROMAN CITY, or the Roman Empire. The freedom of THE CITY was given by Caracalla to all the provincials, for the purpose of taxation. The *Roman City* was thus gradually extended, till at last it became synonymous with the *Roman Empire*. The ten Gothic kingdoms are alike symbolized by the *ten toes* of the Image, (Dan. ii.) the *ten horns* of the Beast, and the *ten divisions* of the City.

England is called, not "A tenth part" but, "THE tenth part," partly because it was *one of the most notable* of the ten Papal kingdoms, partly because the Heptarchy was not formed till 582, so that the Anglo-Saxon kingdom was completed *latest* of "the ten horns;" and partly because it was chronologically *the last* to submit to the Pope, this submission not being effected till 604, when Augustine was appointed by the Pope to the Archbishopric of Canterbury.

(2.) It was from England that the Apocalyptic Angel, THE BRITISH AND FOREIGN BIBLE SOCIETY, commenced its flight. (xiv. 6.) It was from England

that the Second Angel first took wing, crying, "Babylon is fallen, is fallen, because she made all nations drink of the wine of the lust of her fornication." (The word rendered "wrath," should be translated "lust;" it is a Hebraism.) Signs are not wanting to show that the Third Angel also will probably take flight from England, and that the voice of warning which shall immediately precede the fall of Rome, will be raised first on British ground.

(3.) In the present chapter England is again alluded to as the locality of "the Victors" who have separated "from the Beast, and from his Image, and from his Mark, and from the Number of his Name;" and who are represented as "standing by a glassy sea, having the harps of God, and singing the song of Moses and of the Lamb."

(4.) Lastly, it will be shown in the next chapter that England was raised up to pour out the Second Vial of the wrath of God.

8. What is meant by "*the temple of the tabernacle of witness being opened in heaven?*"

An influx of converts into the Christian Church.

9. What are we to understand by "*no man being able to enter into the temple, till the plagues of the Seven Angels were fulfilled?*"

That this influx of converts would not take place, to any considerable extent, till the Seventh Vial should have been poured out on Rome.

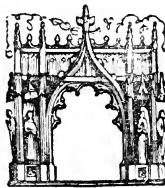
(10.) Is there an allusion in "*the Seven Vials*" to any prophecy of Daniel?

Yes; to the prophecy in Dan. ix. 27, "Until the



consummation and that determined shall be poured out upon the Desolator," that is, upon the Roman power.

It has been observed already that the "four living creatures" represent departed saints in Paradise, probably that section of them who have died under the present dispensation; and that the number "four" possibly alludes to *the four Evangelists*, who may, with propriety, be said to represent the Christian Church. If so, the "living creature" who gave the Seven Vials to the Seven Angels would be the Apostle and Evangelist St. John, inasmuch as he was selected by God to declare that the Seven Vials would be poured out.



## CHAPTER XVI.



**FIRST VIAL.** Explain the First Vial.

This Vial was poured out on those “who worshipped the Beast and his Image;” that is, on those who subscribed to the Creed of Pius IV., in which are the two following clauses: “I acknowledge the Holy Catholic Apostolic Roman Church for the Mother and Mistress of all Churches, and I promise true obedience to the Bishop of Rome, Successor of St. Peter, Prince of the Apostles, and Vicar of Christ. I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred Canons and General Councils, and particularly by the Holy Council of Trent.”

France had been for centuries the strong-hold of the Papal power. Thirteen hundred years before the French Revolution broke out, France had, under Clovis, attached herself to Rome. Hence the king

of France bore the title of "the eldest son of the Church," and the French people the title of "the most Christian nation." It was Pepin and Charlemagne who enabled the Pope to "pluck up" the Lombard kingdom "by the roots," as we have seen. It was the King of France who stirred up the Duke of Savoy to expel the Vallenses from their native country. It was the King of France who gave the order for the massacre of his Protestant subjects on the memorable St. Bartholomew's day.

It is instructive to see how the Almighty suffered Popery to work out its own punishment. The cruelties of the Church of Rome set thinking men against religion. The hiding the Bible from the people fostered Infidelity. And thus Popery fell by its own weapons. What chance had the fooleries of Popery against Voltaire?

The observation of Dr. M'Crie is of great force:—"It is a truth that ought not to be concealed, and which has not yet been sufficiently acknowledged—a truth which, on account of the important admonitions which it conveys to the present and succeeding generations, deserves not merely to be recorded with pen and ink, but to be graven with a pen of iron and with the point of a diamond on a monument more durable than brass—that the wretched and wicked policy pursued with respect to the Protestants from the days of Louis XIV. was one of the principal causes of the Revolution in France, and especially of the horrid excesses and impieties with which it was attended."

The Rev. J. E. Lorimer makes a similar remark in

his "Historical Sketch of the Protestant Church of France :"—"It should never be forgotten," he says, "that, whatever may have been the instrumental causes of the Revolution, such as the anti-social influence of infidelity, the return of soldiers from a country where republican principles had just been triumphant, and the gross mismanagement, abuses, and despotism of the government at home, *the real and efficient moral causes are to be found in the protracted persecution, and almost entire destruction of the Evangelical Church of France.* Mere political writers may not enter into such views; but to those who make the word of God their standard of judgment, they are the only sound ones. It was to be expected that the great Head of the Church would not allow the blood of so many hundreds and thousands of His saints to be poured forth without challenge—that he would punish the nation which, without reason, oppressed and massacred those dear to Him as the apple of His eye. This is a principle of government to which the history of the world bears ample testimony. The persecutors of the saints are, in their turn, almost always sufferers; and the course of events in bringing about this result in France, strikingly showed that it was indeed the persecution of the Church which was the remote cause of the Revolution." Mr. Lorimer then asks, "What produced the infidelity which awoke and carried through that dread event?" He gives the following reply, which is manifestly the true one, and which, in fact, we have already given :—It was *the burying of the Bible*—the extinguishing of that visible Church which

alone presented Christianity in a light which commended it to the conscience, and admitted of vindication before intelligent minds. *What chance had the absurdities of the Breviary against Voltaire?*"

The "sore" which fell upon the Roman Empire towards the close of the last century, but especially on France, was the "sore" of Atheism and Infidelity. The "noisomeness and grievousness" of this "sore" are well described by Dr. Dwight:—"The only instance in which Infidels of any description have possessed the supreme power and government of a country, and have attempted to dispose of human happiness according to their own doctrines and wishes, is that of France since the beginning of the Revolution. During this period that country has been a theatre of crimes, which, after all preceding perpetrations, have excited in the minds of every spectator amazement and horror. The miseries suffered by that single nation have changed all the histories of the preceding sufferings of mankind into idle tales, and have been enhanced and multiplied, without a precedent, without number, and without a name. The kingdom appeared to be changed into one great prison, the inhabitants converted into felons, and the common doom of man commuted for the violence of the sword and the bayonet, the sinking boat and the guillotine. To contemplative men it seemed for a season as if the knell of the whole nation was tolled, and the world summoned to its execution and its funeral. Within the short space of ten years, not less than *three millions* of human beings are supposed to have perished in that single country by the

influence of Atheism. Were the world to adopt and be governed by the doctrines of France, what crimes would not mankind perpetrate? what agonies would they not suffer? The world would become one vast den, one immeasurable sty, and the swine and the wolf would be degraded by a comparison with its inhabitants.”

Desodoards gives the following description of the Revolutionary government set up by the Convention: —“Every right, civil and political, was thrown into disorder, and even destroyed; the liberty of the press, and all liberty of thought, were at an end; the people were divided into two classes, the privileged and the proscribed; property was violated in the most scandalous manner; *lettres de cachet* reestablished and multiplied without the slightest ceremony; the asylum of our dwellings exposed to a most tyrannical inquisition; the forms of justice were stripped of every appearance of humanity and honour; France was covered with lock-up houses and prisons; all the excesses of anarchy and confusion struggled with each other in noisy commotion, amid a confused multitude of committees of every possible name and nature; terror and consternation froze every heart; the scaffold devoured a hundred victims daily, and daily threatened to devour a still greater number; in every house were melancholy and mourning, in every street and public place was the silence of the tomb.” What a picture have we here of the Reign of *Liberty* and *Equality* under the administration of the *virtuous* Robespierre!

“Such was this incredible system,” adds Deso-

boards, " which annihilated all persons, all property, in short, every thing. War was waged with nature in her tenderest emotions. Was a tear shed over the tomb of a father, a wife, a friend? According to the Jacobins, it was a robbery of the Republic. Not to rejoice when they rejoiced—though in the loss of relatives you saw torn from you all the ties that bound you to existence—was to conspire against the Republic. From every corner of France victims were brought in carts to the Conciergerie, which was emptied by daily massacres, and filled by daily transfers from other prisons. These removals were made when it was dark, in the fear, no doubt, that the sensibility of the spectators might be excited by the deplorable state of the prisoners. Fifty or sixty poor creatures, straight-bound, conducted by men of ferocious aspect, with a drawn sword in one hand and a lighted torch in the other, passed in this manner through the streets in the dead of night. The passenger who happened to meet them had to keep his pity well concealed in the bottom of his heart, if he wished his own liberty to be preserved; a sigh that might escape him would instantly unite him to the unhappy beings whose fate he commiserated. The prisons, multiplied in every quarter of Paris, were the abode of every species of suffering. The Committee of Public Safety had calculated the quantity of air and light that was necessary for the mere existence of their victims. The despair that reigned in these sepulchral vaults presented itself under the most terrific forms; one finished his unhappy existence by poison; another despatched himself by burying a nail in his heart; a

third opened his veins by the first sharp instrument that he could meet with; a fourth dashed his head against the bars of the casement; some lost their reason; others waited patiently for the executioner. Every house of arrest was required to furnish a certain complement of victims. The turnkeys went with their mandates of accusation from chamber to chamber in the dead of night. The prisoners, starting from their sleep at the voice of their Cerberuses, supposed their end was arrived; and in this manner warrants of death for thirty threw into a state of consternation many hundreds. At first, the officers of justice ranged *fifteen* at a time in their carts, which Barrere called "live coffins;" soon after, *thirty*; and about the time of Robespierre's fall, preparations were made for the execution of *a hundred and fifty* at a time. *An aqueduct had been contrived to carry off the blood.* It was always about three o'clock in the afternoon that these long processions of victims descended from the tribunals, and marched slowly through lines of spectators, who thronged with inconceivable eagerness to see them pass on."

When we read of these dreadful atrocities, we are disposed to take up the words of the poet, and say,

"The Savage panting under Indian skies,  
Red with the blood of human sacrifice,  
Would list with dread amaze the wondrous tales,  
And bless his milder climes and happier vales."

The history of France at this period is, indeed, one of "lamentation, and mourning, and woe." No man was sure of his life for a single day. Death and the guillotine were continually present to the



imagination, and the theatres were crowded with persons seeking to divert their thoughts, which, when at home, were always dwelling on one topic. The principles of Collot d'Herbois, Barrere, Robespierre, and St. Just, were now put into daily practice throughout France. "The more the social body bleeds, the healthier it becomes," was the maxim of Collot d'Herbois. "It is only the dead who do not recover," said Barrere. "A nation can only regenerate itself on mountains of dead bodies," rejoined Robespierre. "The vessel of the Revolution cannot arrive at port except through a sea of blood," added St. Just.

Sad must have been the condition of France when its rulers professed and acted upon such maxims as these.

The pouring out of "the First Vial" has not yet terminated. The spirit of Infidelity and Democracy is still rampant, especially in France. Mr. Elliott quotes the following very striking declaration of the Procureur-General, on the trial of Quenisset before the French Court of Peers, last December, for shooting at the Duc d' Aumàle:—"France has in her bosom *two corrosive and torturing sores*; and, as long as they exist, we can never rely on a continuance of tranquillity; first, the *secret revolutionary societies*; next, the *inflammatory publications*, which incessantly incite anti-social passions, hatred against all that exists, and the wish to destroy." The democratic mania seized our own country at the time of the passing of the Reform Bill. Through the mercy

of God, a re-action has taken place, and the nation seems for the present utterly sick of Radicalism.

2. Explain "*the Second Vial.*"

The analogy of "the Second Trumpet" requires us to interpret this "Vial" as symbolizing *maritime war*. England was destined in the Providence of God to pour it out. And this she did most effectually; more especially in the victory off Cape St. Vincent, and in that of Camperdown in 1797, in that of the Nile in 1798, in that of Copenhagen in 1801, and in that of Trafalgar in 1805. Well does Dr. Keith observe, that the whole history of the world does not present such a period of naval war, destruction and bloodshed. In the symbolical language of prophecy, "the sea became as the blood of a dead man, and every living soul died in the sea."

3. Explain "*the Third Vial.*"

This "*Vial*" was poured on the vallies watered by the Rhine, the Danube, and the Po, and upon Piedmont, and Italy—those countries intersected by springs and fountains of water.

Until this Vial the judgment of God fell on the Ducal house of Savoy, for its prolonged persecution of the Vallensic Church. The victories of Montenotte, Millesimo, and Mondovi put Bonaparte in possession of Cherasco, within ten leagues of Turin. An armistice was requested by the King of Sardinia, which was agreed to, but on humiliating terms. The fortresses of Coni, Tortona, and Alexandrina were given up to the French, and other conditions were imposed, which so preyed upon the mind of the un-

fortunate monarch, that he died of grief and vexation. Thus the victorious career of Napoleon commenced with the prostration of that Popish kingdom which had so long persecuted "the Two Witnesses."

Having crossed *the Po*, the French carried the town of Fombio at the point of the bayonet. An armistice was then granted to the Duke of Parma, who engaged to pay *two millions* in money; to furnish the magazines of the French army with wheat, hay, &c.; to supply 1600 horses for the artillery and cavalry; to defray the expenses of all the military routes, and of the hospitals which should be established in his states; and to contribute 20 pictures to the museum of Paris, of which one alone was valued at two millions of francs.

The river *Adda* was dyed with blood at the terrible passage of the Bridge of Lodi. Soon after, Napoleon entered Milan in triumph. Liberty was proclaimed *in words*, but twenty millions of francs were levied *in deeds*. The Duke of Modena was also compelled to pay ten millions of francs, and to contribute 20 pictures to the Museum at Paris. In ten days Lombardy was completely revolutionized. Pavia resisted, but in vain: the town was taken by the French, and given up to pillage.

The *Venetian* territory was next invaded; an armistice was concluded, truly humiliating to the Venetian Government; the end was that the Republic of Venice was erased from the book of nations.

An armistice was soon after solicited by the *King of Naples*, and 2400 Neapolitan horsemen seceded from the Austrian army.

*The Pope* was the next to negotiate with Napoleon. An armistice was agreed to in which the Pope stipulated to pay twenty millions of francs, to give up Bologna and Ferrara to the French troops, and to contribute 100 of the finest works of art to the Museum at Paris. Thus the way was prepared for the outpouring of the *Fifth Vial*.

The *Tuscan territory* was next invaded, and Leghorn was seized by Murat. Napoleon was at this very time hospitably entertained at Florence by the Grand Duke of Tuscany.

At Lorato, Castiglione, and Medola, the Austrians were defeated by the French. Another army was raised to oppose Napoleon; this also was defeated at Primolano and Bassano. A third effort was made by Austria, at first with success; Napoleon, however, moved down *the Adige* to turn the position of Caldiero by Arcola. The French army was now in the midst of morasses, where the numerical superiority of the Austrians proved unavailing. Amidst *the dykes of Ronco* the struggle was carried on with desperation on both sides, and the battle of Arcola is memorable for the severity of the contest. In the decisive battle of Rivoli, the Austrians were again defeated, and Mantua itself shortly after fell into the hands of the French.

On the 19th of February, 1797, a treaty was concluded with *the Pope* at Tolentino, in terms the most humiliating to the Papal see. Avignon and the Venaisin were ceded to France; Bologna, Ferrara, and Romagno, to its allies in the Milanese; a garrison of French troops was admitted into Ancona; and

30,000,000 francs, besides a hundred of the principal works of art, were contributed to the victorious Republic.

A *fourth* army was now raised by Austria, and placed under the command of the Archduke Charles. Success still followed the French standard. The *Tagliamento* was crossed by the Republican soldiers; the Austrians were driven over the Julian Alps; Carniola, Carinthia, Trieste, Fiume, and the Italian Tyrol were occupied by the French; and on the 9th of April their head-quarters were established at Leoban, from whence, in case of need, they might debouche into the plain of Vienna. A treaty was entered into between the contending parties, and was signed by Napoleon at Judenburg. Flanders and Savoy were ceded to France; the Cisalpine Republic was established, including Lombardy, with the states of Modena, Cremona, and the Bergamasque; *the continental states of Venice were seized upon and given to the Emperor of Austria; and, in return, Venice was to receive Romagno, Ferrara, and Bologna, which had been wrested from the Pope.* On the 3d of May Napoleon declared war against *Venice*. The continental towns of the Venetian territory revolted against the capitol; the tricolor flag was everywhere hoisted; and on the 12th the Venetian Senate abdicated its authority by a majority of 512 to 14 voices. The democratic party were filled with exultation, when, to their dismay, they found that the French had levied on them a contribution of three millions in money, three millions of naval stores, the surrender of three ships of the line, two frigates,

and, in addition to other illustrious works of art, the famous horses brought originally by the Romans from Corinth.

A final treaty was entered into between France and Austria on the 17th of October, at Campo Formio, which was even more stringent on Venice. On the 18th of January, 1798, the Austrian commissioner received from the Doge the oath of homage to the Emperor; but no sooner were the words pronounced than *the Doge fell insensible to the ground!* St. Mark had fallen! Venice was no more!

The reader will remember that Protestants had been doomed to death at Venice by drowning. The hour of retribution was now come.

Our limits will not suffer us to enlarge: enough has been said to show the outpouring of "*the Third Vial.*"

"And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

When the Turks were sent forth on their murderous career, a voice was heard from "the four horns of the golden altar." (ix. 13.) So now, when the Vials of God's wrath were descending on the nations which had imbrued their hands in the blood of the saints, a voice is heard from "the brazen altar." According to Scholz and Griesbach, the passage should be read, "And I heard the altar saying, Even so, Lord God Almighty; true and righteous are thy judgments."

4. Explain "*the Fourth Vial.*"

This Vial was poured out "upon the Sun," that is, upon that power which was the most exact existing representative of the "Sun" of the Fourth Trumpet. Now "the Sun" which was darkened under the Fourth Trumpet was shown to be the Western Roman Empire. And the power which most exactly corresponds to this in the time of Napoleon was *the Empire of Germany*, which bore the official title of "the Holy Roman Empire." It is implied that this "Holy Roman Empire," which had existed for 1000 years from the time of Charlemagne, was *darkened* and overthrown by the Fourth Vial. This was effected by the battle of Austerlitz in 1805, and the Rhenish Confederation which was formed in 1806. When Napoleon assumed the title of protector of this Confederation, he declared that he no longer acknowledged the existence of the German Empire, and, on the other hand, that he acknowledged the full and unlimited sovereignty of the princes whose states lay in the rest of Germany. Francis II., immediately after this, abdicated the title of *German Emperor*, and declared that he considered his German countries as united to the Austrian Empire.

It is added, "And power was given to him," that is, to the Angel, "to scorch men with fire."

This scorching process was effected *literally* by *the terrible fire of the French Artillery.*

It was also effected *figuratively* by the remodelling the European States, and *fusing them* as it were *anew in the Revolutionary Crucible.*

The misery also occasioned in France by taxation

and *conscriptio*n, and throughout Europe by the murderous system of warfare pursued by the French, may be aptly compared to "scorching men with fire."

Had Buonaparte conquered England, a Republic would have been proclaimed in the first instance; but, when he became Emperor, he would have set up a monarchy in Great Britain, and have placed a viceroy there to govern it as his deputy, perhaps one of his brothers.

Napoleon had for some time meditated the invasion of England. "I would have headed it myself," he said to O'Meara when in exile; "I had given orders for two fleets to proceed to the West Indies; instead of remaining there, they were merely to show themselves amongst the islands, and return directly to Europe. They were then to raise the blockade of Ferrol, take the ships out, proceed to Brest, where there were about forty sail of the line, unite and make for the Channel, which they were to clear of all English men-of-war. By false intelligence, adroitly managed, I calculated that the English would have sent squadrons to the East and West Indies, and to the Mediterranean, in search of my fleets. Before they could return, I would have had the command of the Channel for two months, as I should have had about seventy sail of the line, besides frigates. I would have hastened over my flotilla with two hundred thousand men, landed as near Chatham as possible, and proceeded direct to London, where I calculated to arrive in four days from the time of my landing. I would have proclaimed a Republic, (I was First Consul then) the abolition of the Nobility



and House of Peers, the distribution of the property of such of the latter as opposed me amongst my partizans, liberty, equality, and the sovereignty of the people. I would have allowed the House of Commons to remain, but would have introduced a great reform. I would have published a proclamation, declaring that we came as friends to the English to free the nation from a corrupt and flagitious aristocracy, and to restore a popular form of government, a democracy, all which would have been confirmed by the conduct of my army, as I would not have allowed the slightest outrage to be committed by my troops. Marauding, or ill-treating the inhabitants, or the most trifling infringement of my orders, I would have punished with instant death. I am of opinion, that with my promises, together with what I would have effected, I should have had the support of a great many. In a large city like London, where there is so large a mob and so many disaffected, I should have been joined by a formidable body. I would at the same time have excited an insurrection in Ireland. There is no knowing what would have happened; neither Pitt, nor you, nor I, could have fore-  
old what would have been the result. The hope of a change for the better, and of a division of property, would have operated wonderfully amongst the mob, especially that of London. The mob of all rich nations are nearly alike. The proclamations stating that we came only as friends, to relieve the English from an obnoxious and despotic aristocracy whose object was to keep the nation eternally at war in order to enrich themselves and their families with the blood

of the people, together with the proclaiming a Republic, the abolition of the monarchical government and the nobility, the declaration of the forfeiture of the property of such of the latter as should resist and its division amongst the partizans of the revolution, with a general equalization of property, would have gained me the support of the mob, and of all the idle, the profligate, and the disaffected in the kingdom.”

This is speaking out plainly. We only ask, What sort of cause must that have been, which depended for support on the assistance of “the mob, and of all the idle, the profligate, and the disaffected in the kingdom?” Those who return Radical members to Parliament should remember that they are treading in the very path in which Buonaparte, the greatest enemy that England ever had, would have them walk; that they are pursuing the very measures which he recommended, when aiming to annihilate the power of Great Britain.

Let us now observe how the designs of Napoleon against England were frustrated by the Providence of God. On the 13th of June, Nelson, on arriving at Antigua, received such intelligence as left no doubt that the combined fleet had returned to Europe. He instantly despatched several fast-sailing vessels to Lisbon and Portsmouth, to warn the British Government of the probable return of the whole fleets of the enemy to Europe. In twenty-five days the brig *Curieux* arrived at London and the Admiralty instantly despatched orders to Admiral Stirling, who commanded the squadrons before Rochford, to raise the blockade of that harbour, join Sir Robert Calder

off Ferrol, and cruise with the united force off Cape Finisterre, with a view to intercept the allied squadrons on their homeward passage towards Brest.

This step proved the salvation of England. Scarcely had Sir Robert Calder reached the place assigned for his cruise, when the combined fleets of France and Spain appeared in the distance, consisting of twenty ships of the line, a fifty-gun ship, and seven frigates. The fleet of Sir Robert consisted only of fifteen ships of the line. A partial engagement ensued, in which the British Admiral captured two ships of the enemy. The result was, that Villeneuve entered Ferrol on the 2nd of August.

Great was the vexation of Napoleon on finding that Villeneuve had entered the harbour of Ferrol, instead of uniting with the Spanish squadron and setting sail for Brest and joining Admiral Gauthaume. In that case the French army would have embarked and attempted a descent on England.

His rage was still further increased by the battle of Trafalgar, which annihilated the French navy, and put an end to all hope of obtaining what he wished for, namely, *Ships, Colonies, and Commerce*.

Thus was England preserved from suffering under "the fire" of the Fourth Vial, which "scorched" the rest of Europe "with great heat." The "fire" was indeed reflected from "the glassy sea" by which "the Victors stood, having the harps of God;" but it hurt them not.

The nations of Europe, however, returned not to Him that smote them. There were no signs of repentance, no tokens of amendment. "The men were

scorched with great heat, and blasphemed the name of God, which hath power over these plagues, and repented not, to give Him glory.”

The *blaspheming death* of Marshal Lasnes is, as Dr. Keith observes, but too truly characteristic of the conflicting armies and of the times. When mortally wounded at the battle of Asperne, “he blasphemed heaven and earth that he was denied to see the end of the campaign.”

#### 5. Explain “*the Fifth Vial.*”

This Vial was poured out on “the throne of the Beast,” that is, on *ROME, the seat of Popery, the residence of the Eighth Head of the Roman Power.*

The fall of *the German Empire* was quickly followed by *the dethronement and imprisonment of the Pope, and the annexation of the patrimony of St. Peter, and of the eternal city to France.* On the 17th of May, 1809, a decree was issued by Napoleon, from the French camp at Schönbrunn, declaring that “the States of the Pope are united to the French Empire,” and that “the city of Rome, so interesting from its recollections, and the first seat of Christianity, is an Imperial and free city.” On the 10th of June these decrees were announced by the discharge of artillery from the castle of St. Angelo, and by the hoisting of the tricolor flag on its walls, instead of the Pontifical standard. “*Consummatum est!*” exclaimed Cardinal Pacca and the Pope, at the same instant. A *Bull of Excommunication* was instantly published against Napoleon; it had been for some time prepared in expectation of the event.

At six o'clock on the morning of the 6th of July,

the Pope was awakened by the noise of hatchets breaking down the inner doors of the Quirinal. The glitter of arms, and the increasing tumult, proclaimed that the French troops had entered the palace. The Pope and Cardinal Pacca were instantly arrested, and escorted by a powerful body of French cavalry to Florence. The Pope remained at Savona, above three years, always under restraint and guarded, though not in prison; he was afterwards removed to Fontainbleau, where he was detained a prisoner till the spring of 1814, when the Allied Armies procured his liberation.

It is true that the Pope's temporal power was restored to him for a season; but it must have been a mortifying reflection to him that his restoration to Rome was brought about by the arms of *heretics*.

The effusion of "the Fifth Vial" was unattended with any salutary effect. Neither the Pope, nor the Cardinals, nor the Romish hierarchy in general, evinced any signs of repentance; they smarted severely under God's chastisement, and strove to suppress their rage. Their "kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

#### 6. Explain "*the Sixth Vial.*"

The outpouring of this Vial commenced in 1820. Its contents were discharged upon the mystical "*Euphrates,*" that is, upon the Ottoman Empire. We cannot do better than give the account in the words of Dr. Keith:—

"In the summer of 1820, Ali Pasha of Albanai

declared his independence. In the November of the same year, the Suliots returned to their country from the Ionian Islands and raised the standard of rebellion against the Sublime Porte. In April, 1821, the Greek insurrection broke out at Patras, whilst the empire was distracted at the same time by insurrections in various provinces.

“Theodore at the head of 10,000 insurgents, raised the standard of revolt in Wallachia. Prince Ypsilanti revolted in Moldavia. Candia refused the usual tribute, and all Greece was in arms. In September, 1821, two irruptions were made into the Turkish dominion by the Persian princes Mahomed Ali Mirza and Abbas Mirza. The Prince Royal crossed the frontier towards the end of July, 1822, and defeated an army of 52,000 Turks, who fled in disorder from the field. On the 13th of the same month, Aleppo, the capital of Syria, was destroyed by an earthquake. Antioch, formerly its capital, was also overthrown by the same visitation. In 1823, the war in Greece raged with unabated fury.

“The year 1824 was peculiarly signalized by the triumphs of the Greeks both by sea and land; and, whilst these insurgents were universally successful, fresh dangers threatened the Ottoman Empire.

“In 1825, both the populace and the Janissaries in Constantinople were in a state of great fermentation. The Janissaries revolted and rebelled, pillaged the palaces of the Porte, and committed the most frightful excesses throughout Constantinople. The Sultan in consequence determined to destroy them utterly; and on the 15th July, 1826, he caused the

Etmeiden, where the Janissaries were assembled in a dense and tumultuous crowd, to be surrounded by 60,000 men: the attack began on the part of the Sultan by a murderous discharge of grape-shot; many were killed on the spot, and the survivors retired to their barracks. These, like the Etmeidan, were surrounded by cannon, and the buildings set fire to, in which horrible situation the whole body of the Janissaries perished.

“In the next month a great fire broke out, and destroyed 6000 houses in the most wealthy and magnificent part of the city.

“In 1827, the battle of Navarino was fought, and the destruction of the Turkish and Egyptian fleets gave the command of the Euxine to Russia, and paved the way for fresh disasters to the Turkish Empire.

“On the 26th of April, 1828, Russia declared war against Turkey, and immediately afterwards attacked the Sultan in his Asiatic Pashalics.

“In 1829, after successfully defeating the Turkish armies to the East and North, in Anatolia and on the shores of the Euxine, the Russians passed the Balkan, and fixed their head-quarters in the city of Adrianople.

On hearing of the near approach of the victorious Russians, the Sublime Porte submitted to the terms of peace dictated by the victors. Liberty from the Turkish yoke was secured to the principalities of Moldavia and Wallachia, and not a Turk was permitted to reside north of the Danube. The liberty and independence of Servia, and the region inhabited

by Franks in the European dominions of Turkey, had their liberty secured—Greece being already free.

“In 1829, the French seized upon Algiers, and converted a province of Turkey into a French colony.

“In 1828, the Pasha of Egypt determined upon the conquest of Syria, and under the pretence of putting down an insurrection, sent a fleet well supplied, to execute his purposes. His preparations soon alarmed the Sultan, who sent an envoy to the Pasha, at Alexandria; who, seeing through the measures of the wily vassal, demanded of him plainly, ‘What is it you really require from the Sublime Porte?’ ‘My object,’ said the Pasha, ‘is to *keep what I have got*. In a few days Acre must be mine: if the Sultan consents to my keeping it, I shall stop there; if the Sultan refuses, I shall take Damascus; if Damascus be granted me, there I shall stop; but if it be not, I shall take Aleppo. If the Sultan will not grant it me—then—who knows—Alla Kerim—God is merciful!’”

“The Sultan rejected the terms, and Ibrahim advanced victoriously forward till Acre surrendered after a siege of eight months, in May, 1832. Continuing his forward movement, the army of Ibrahim soon overran all Syria, and, driving before him the forces of the Sultan, passed the defiles of the Taurus, defeated the army under the grand Vizier, in the plain of Koniah, on the 19th December, 1832.

“He had now only to march upon Constantinople, and give a meaning to the incoherent expressions of his father. Nothing remained to oppose his progress to the capital. In this dilemma the Sultan applied to Russia for aid, who immediately sent an army of



50,000 men, and ten ships of the line, with several frigates, to Constantinople. The Russians occupied the heights of Unkiah Skelessi, and placed themselves between Ibrahim and his prize. Ibrahim had, however, arrived at Brussa before the news of the armistice between the Sultan and his father reached him. On the 5th of May, 1833, the Sultan entered into a convention with Mehemet Ali, giving up to him Adana and the whole of Syria. From this period the Pasha of Egypt considered himself the sovereign of Syria, and sent, in 1835, an official note to the governments of Austria, France and England, to obtain their consent to the consolidation of his power over his conquests. The British ambassador opposed, and the conquest of Syria was never recognized by the European powers.

“The inhabitants of Syria from 1834 to 1837 were in frequent, if not constant rebellion. On the 8th of May, 1839, the Sultan pronounced the Pasha of Egypt and his son Ibrahim deposed; and appointed Hafiz Pasha, the Ottoman general, governor of Egypt.”

“Within the last twenty years,” (says Mr. Walsh, as quoted by Dr. Keith) “Constantinople has lost one half of its population. Two conflagrations happened while I was at Constantinople, and destroyed *fifteen thousand houses*. The Russian and Greek wars were a constant drain on the Janissaries of the capital. The silent operation of the Plague is continually active, though not always alarming; it will be considered no exaggeration to say, that, within the period mentioned, *from three to four hundred thousand*

persons have been prematurely swept away in *one city* of Europe, *by causes which were not operating in any other*,—conflagrations, pestilence, and civil commotion. The Turks, though naturally of a robust and vigorous constitution, addict themselves to such habits as are very unfavourable to population: the births do little more than exceed the ordinary deaths, and cannot supply the waste of casualties. The surrounding country is therefore constantly drained to supply the waste in the capital, which nevertheless exhibits districts nearly depopulated. If we suppose that these causes operate more or less in every part of the Turkish Empire, it will not be too much to say, that there is more of human life wasted, and less supplied, than in any other country. *We see every day life going out in the fairest portion of Europe, and the human race threatened with extinction in a soil and climate capable of supporting the most abundant population."*

That we are now living under the Sixth Vial, nearly all commentators are agreed. The application of the mystical "*Euphrates*" to the Ottoman Empire was made by the learned Mede, and also by Tillinghast who lived 200 years ago. The peculiarities of Mohammedanism are disappearing one after another. So far had this *drying up* or *progressive wasting* of the Ottoman Empire proceeded in 1834, that Lamartine unconsciously illustrated the truth and fulfilment of the prophecy when he declared, in the Chamber of Deputies in Paris, that "the Ottoman Empire is *no Empire* at all; it is a misshapen agglomeration of different races without cohesion between

them—with mingled interests—without a language—without laws—without religion—without unity or stability of power. The breath of life which animated it, namely, religious fanaticism, is extinct. Its fatal and blinded administration has devoured the race of conquerors, and *Turkey is perishing for want of Turks.*”

The bombardment of Tangiers and Mogador in the present year by the French is another sign of the fall of the Mohammedan power.

The pompous titles of the Sultan appear now truly ridiculous. The following is a list of them:—“Most Powerful and Highest Monarch of the Turks, King above all Kings, a King that dwelleth upon the Earthly Paradise, Son of Mahomet, *Keeper of the Grave of the Christian God*, Lord of the Tree of Life, and of the River Fliskey, Prior of the Earthly Paradise, Conqueror of the Macedonians the seed of Great Alexander, Prince of the Kingdoms of Tartary, Mesopotamia, Media, and of the Martial Mamelukes, Anatolia, Bithynia, Asia, Armenia, Servia, Thracia, Morea, Wallachia, Moldavia, and of all Warlike Hungary, Sovereign Lord and Commander of all Greece, Persia, both the Arabias, the Most Noble Kingdom of Egypt, Tremisen, and the African Empire, of Trebisonde, and the most glorious Constantinople, Lord of all the White and Black Seas, of the Holy Cities Mecca and Medina, shining with Divine Glory, *Commander of all things that are to be commanded*, and the Strongest and Mightiest Champion of the Wide World, a Warrior appointed by Heaven in the Edge of the Sword, a Persecutor

of his enemies, a most perfect Jewel of the Blessed Tree, *the Chiefest Keeper of the Crucified God,*" &c.

We have already observed that the Turkish power may be expected to be totally dried up about the middle of September, A. D. 1849. This will be "*an hour, a day, a month, and a year,*" from their coming into possession of Constantinople.

The fall of Turkey is "to prepare the way of the Kings from the East," that is, *of the Oriental kingdoms* into the fold of Christ. Mohammedanism and Popery are the two great impediments to the spread of true religion. The former is destined to fall under the Sixth Vial, the latter under the Seventh.

The Church of Rome will not fall without a struggle. "Some desperate end seems the natural death of a system so mighty, and with so much vitality as the Papal system still possesses; it cannot die the way of all flesh, and expire like a candle burnt down into the socket, with a bright, perhaps, but momentary glare; *it must die in a convulsion, and in such a convulsion as will shake all Europe to its very foundation.*" (Quarterly Review, No. CXLVII. "Schism in the Papacy.")

How wonderfully does the sentiment of this quotation agree with prophecy! Under the Sixth Vial preparation is made for the great conflict of *Armageddon*. "I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet."

Satan is represented as busily at work. "Three

unclean spirits like frogs" are seen issuing from his mouth. Probably these "spirits" denote *Socinianism*, *Socialism*, and *Infidelity*.

"Three unclean spirits" are also seen issuing "from the mouth of the Beast." Probably these denote *Romanism*, *Radicalism*, *Despotism*.

"Three unclean spirits" are also seen issuing "from the mouth of the False Prophet," or *the Second Beast* of Chap. xiii. Probably these denote *Jesuitism*, *Tractarianism*, and *Popery*. Sad indeed it is to be obliged to insert *Tractarianism* in the list. But truth demands the insertion. Dr. Arnold called the Tractarians *Roman Catholics*, but, he added, "Roman Catholics at Oxford, instead of at Orcott, signing the articles of a Protestant Church, and holding offices under its ministry." One of them speaks of signing the Twelfth Article in a "non-natural" sense.

These are "the spirits of demons, working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the war of that great day of God Almighty."

This is the crisis in which we are living. Dangers beset us on all sides. We see the petrel which precedes the tempest; we hear the hurricane which foretells the storm.

At this crisis it is that the Saviour's voice is heard: "Behold! I come as a thief! Blessed is he that watcheth, and keepeth his garments." This warning is specially addressed to Christian ministers, because it alludes to the four-and-twenty guards who kept watch every night in the temple, three of whom were Priests, and the remainder Levites. The Cap-

tain of the Temple, or Ruler of the Mountain of the House, as he was called in Rabbinical writings, walked the round through all these guards every night, with torches lighted before him. If he found any of them *asleep* he struck him with a stick, and had liberty to *burn his garments*. Rabbi Eliezer Ben Jacob tells us that he was once found *asleep*, and they burnt his garments. The admonition is, however, addressed to all. "What I say unto you, I say unto all, Watch!"

"And he gathered them," rather "they," that is the unclean spirits like frogs, "gathered them into a place called in the Hebrew tongue, ARMAGEDDON." The name of this place appears to be symbolical, like *Abaddon*. The most suitable English name seems to be A MONSTER-MEETING. The name implies that the coming war will be on a scale such as has never been seen before. There may also be an allusion to the locality of *Megiddo*. It has been already observed that the final overthrow of Popery will take place in Palestine.

Mr. Elliott observes that the ancient arms of France consisted of "Three Frogs." This is certainly remarkable, and shows that France is referred to in the Sixth Vial as well as in the preceding ones.

7. Was any remarkable chronological prophecy of Daniel fulfilled in the outpouring of the Sixth Vial?

Yes: the chronological prophecy recorded in viii. 14.

The question being asked in the hearing of Daniel "Till when shall the vision concerning the daily sacrifice, and the desolating transgression, to give both

the sanctuary and the host to be trodden under foot?" The reply was as follows, "Till 2300 days : then shall the sanctuary be cleansed." At the end of the 2300 mystical days, that is, of the 2300 years, the sanctuary of the Christian Church was to begin to be cleansed from the desolating pollution of the Turkish power. The 2300 years must therefore terminate with the outpouring of the Sixth Vial, for then the waters of the mystical "Euphrates" began to be dried up.

At the close of the last century, Mr. Bicheno predicted that the outpouring of this Vial would take place in 1819. He calculated the 2300 years from Xerxes' starting from *Susa*, B. C. 481. The fact is that the Sixth Vial began to be poured out, not in 1819, but in 1820 as we have seen. In correcting Mr. Bicheno, Mr. Elliott has himself inadvertently fallen into error. He observes, "It is evidently as fit to calculate from his (Xerxes) starting from *Sardis*, and passage through Thrace and Macedonia in the year following. In which case, not 1819, but 1820, would be the terminating year of the 2300 years." Mr. Elliott then draws a parallel between the events of B. C. 480, and those of A. D. 1820.

But, with all deference to Mr. Elliott, from the summer of B. C. 480 to the summer of A. D. 1820, is an interval, not of 2300, but of 2299, years. This will be evident if we take an event which happened in the summer of B. C. 1, and an event which happened in the summer of A. D. 1. The interval between these two events is 1 year—not 2 years. To add the 2 years B. C. 1 and A. D. 1 together, would

be to calculate from the 1st of January B. C. 1 to the 31st of December A. D. 1.

It thus appears that Mr. Bicheno was right in calculating from Xerxes' starting from *Susa*, B. C. 481; his mistake was in making the 2300 terminate in 1819, instead of 1820.

What a view does the fulfilment of this chronological prophecy give us of the omniscience of God! The events which would happen at the close of a long period of *two thousand three hundred years* were foretold to Daniel even in the third year of Belshazzar, B. C. 553, that is, *seventy-two years before the period began!*

To return again to the 2300 years. It should be observed that there is a slight ambiguity in the original. The Hebrews not unfrequently use the *cardinal* numbers for the *ordinal*. The first chapter of Genesis furnishes us with examples of this: the Hebrew is, "And there was evening, and there was morning, day one: And there was evening, and there was morning, day two," &c. We may therefore translate Dan. viii. 14. thus:—"Till the two thousand three hundredth evening-morning;" or "Till the 2300th day," that is, "Till the 2300th year." We are thus at liberty to adopt Mr. Elliott's calculation, and to reckon from Xerxes' starting from Sardis, B. C. 480. For A. D. 1820 will be the 2300th year.

8. Was any other remarkable chronological prophecy of Daniel, fulfilled in the outpouring of the Sixth Vial?

Yes: the chronological prophecy recorded in xii. 11.



The 1335 years of Daniel are divided into three portions, namely, 1260 years, 30 years, and 45 years. The first of these portions expired with the French Revolution; beginning A. D. 529—533, and terminating A. D. 1789—1793. There is reason to believe that the second portion expired A. D. 1820, when the Sixth vial was poured out. *If this be so*, the commencement of the 1335 years will be A. D. 530; and the termination of the 1260, 1290, and 1335 years, will be A. D. 1790, A. D. 1820, A. D. 1865 respectively. These are the epochs of *the French Revolution, the Greek Insurrection, and the First Resurrection*.

9. Is there any peculiarity in the construction of the original in Dan. xii. 11?

Yes. It may be questioned whether “1290 *days*” is the correct translation. The Hebrew is “1290 *yomin*.” Now if 1290 *days* were meant, the Hebrew would have been “1290 *yom*,” according to the rule in Hebrew Syntax, which requires that when the numeral signifies any number *exceeding ten* the thing numbered be put in the *singular* number. (Professor Lee’s Hebrew Grammar, p. 310.)

The word *yomin* is sometimes used to denote a *year*. It is so rendered in the marginal translation of Gen. xxiv. 55, and in 1 Sam. 11, 19. In Leviticus xxv. 39, *yomin* is translated “a full year;” and, indeed, this is the correct rendering, for it is an ellipsis for “a year of days.” It may, therefore, fairly be questioned whether “1290 *full years*” be not the correct translation of “1290 *yomin*.” At all events the expression is a remarkable one, and the advocates

of the *day-day* theory must deal with it as best they can. The same peculiarity of construction is found in the following verse:—"Blessed is he that waiteth and cometh to the 1335 yomin," or, "to the 1335th yomin." We have observed before that the *cardinal* number is not unfrequently used by the Hebrews, for the *ordinal*. This may either denote that he is blessed who comes *to the end of the 1335 years*, or he is blessed who comes *to the 1335th year*.

#### 10. Explain the Seventh Vial.

This Vial is future, and is fast approaching. It will be poured out "into the air." This denotes *the universality of its extent, and the deadly nature of its contents*. The "air" is represented as poisoned by it.

When the Fifth Vial was poured out, the Pope and Cardinal Pacca exclaimed, *Consummatum est!* But in this they were premature. The *consummation* was to take place under the Seventh, not under the Fifth, Vial. In a few years a loud cry will be heard from the Christian Church,—“It is done!” The hour is at length come for the fall of Rome for ever!

“There came a great voice out of the temple of heaven from the throne, saying, It is done! And there were voices and thunderings and lightnings; and there was a great Earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.” An *Earthquake* is symbolic of a *Revolution*. Thus the Revolution under Constantine was prefigured by “a great earthquake.” (vi. 12.) Thus also the French Revolution was symbolized by

“an earthquake.” (xi. 19.) Political writers use similar language. A writer in Blackwood’s Magazine for 1839 observes, “We will venture here to interpose a word, and say that the abuses of the old government of France were such that they could scarcely have been shaken to the ground by any thing short of *the tremendous moral and political earthquake by which that country was visited.*” Mr. Alison adopts the same metaphor: “The minds of men were shaken as by the yawning of the ground during the fury of earthquake.” Mr. Prebendary Townsend does the same: He speaks of “the earthquake of the French Revolution.”

If, then, the Revolution which is approaching is to be on a grander scale than that under Constantine, or than the French Revolution, how awful, how surpassingly awful must it be!

A tri-partition of *the Roman City*, that is, as we have seen, of *the Roman Empire*, is foretold. “The Great City was divided into three parts.”

The overthrow of Kingdoms and Established Churches is also predicted. “The cities of the nations fell.”

Judgment on Rome for her apostacy and cruelty is denounced. “Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.”

The *universality* of this Revolution is predicted. “Every island fled away, and the mountains were not found.”

A Northern Invasion is also foretold under the well-known symbol of a *hail-storm*. “There fell

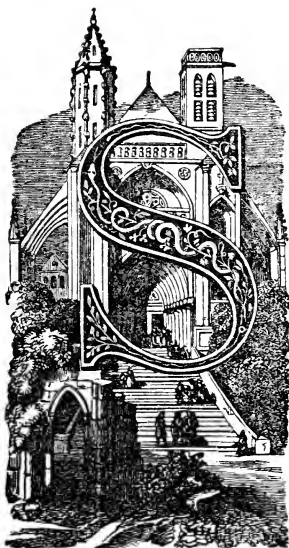
upon men a great hail out of heaven, every stone about the weight of a talent.”

Heavy as will be these judgments, they will not bring men to repentance. “Men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.”

The analogy of prophecy leads us to expect that this awful Revolution and this Northern Invasion will be attended with *literal earthquakes and hail-storms.*”



## CHAPTER XVII.



AY what is meant by "*the Great Whore that sitteth upon many waters?*"

The Church of Rome; so called because of her departure from the simplicity of the gospel, and giving herself up to *Image-worship, Saint-worship, Relic-worship, and Bread-worship*. To worship the creature is, in symbolic language, *to commit fornication*. The following quotation from 2·Cor. xi. 2, 3, will sufficiently explain the symbol. "I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

The "many waters" on which the Church of Rome is represented as "sitting" denote her *universal do-*

*minion.* They symbolize “peoples, and multitudes, and nations, and tongues.” (verse 15.)

2. What is meant by “*the wilderness*” in which the Harlot was seen?

As “the wilderness” mentioned in Chap. xii. 6, 14, is a *literal* wilderness, denoting, as we have seen, *the bleak and desolate vallies of the Cottian Alps*, so “the wilderness” here alluded to must be *literal* also. And what can it be but the *Campagna di Roma*, or *Plain of Rome*? The following is the description given of this wilderness” in Bell’s Geography.—“The summits of the mountains are barren: the declivities and glens are fertile, but there are almost no trees. Along the level coast pestilential swamps, frequently overflown by the sea, occur; the volcanic soil is strongly impregnated with sulphur, and sends forth unwholesome exhalations. Here, along the arid plains, the traveller journeys without encountering a human being; extensive wastes variegated by bare swellings of earth, sprinkled with a few wretched shrubs, alone meet his eyes. For the least sign of life he looks in vain; perhaps, a solitary patch of cultivated ground at a distance, serving by its contrast but to increase the horrors of the scene, is the sole proof that man has not entirely quitted even this *land of death*. Towards the S. E. the plain declines pretty rapidly, and the Astura, the Amiseno, and other small rivers form the Pontine marshes, which stretch from the mouth of the Astura to Terracina, and of which the ancient Cæsars and the popes of modern Rome have often, but in vain, attempted the draining. Pius VI., indeed, succeeded

at great expense, in draining and putting parts of them into cultivation, and a high road has been established, but the air continues to be very unhealthy; the inhabitants are continually subjected to fevers, and the unwholesome influence of the swamps spreads over all the surrounding country."

Thus far there is a parallel between the Church of Christ and the Church of Anti-christ. Each is represented as having its head-quarters in a "wilderness;" the one in the "wilderness" of the Cottian Alps, the other in the "wilderness" of the Campagna di Roma. But here the parallel ends. All else is contrast, not resemblance. The true Church "fled into the wilderness from the face of the serpent," hoping she might find safety there. The false Church "sits in the wilderness," as "a Queen," and says "I shall see no sorrow." (xviii. 7.)

3. What is meant by the "*Scarlet-coloured Beast, full of names of blasphemy, having seven heads and ten horns?*"

It is the same as the First Beast of Chap. xiii. It denotes the Roman Empire under its last Head, namely, the Pope.

The Beast is said to be "scarlet-coloured" because its housings and trappings were of purple or scarlet colour. This alludes to the purple and scarlet dress of the Pope and Cardinals.

It was "full of names of blasphemy," such as *Pontifex Maximus, Vicar of Christ, Vicar General of God in earth, Divine, Infallible Head of the Church, Spouse of the Church, Vice-God, Vice-Christ*, in short, *Anti-Christ*.

4. What is meant by the attire of the Harlot?

Her vesture of "purple and scarlet colour" alludes to the purple and scarlet clothing of the Pope and Cardinals.

Her Diadem of "gold, and precious stones, and pearls," points out the Pope's *Tiara* or *Triple Crown*.

The "golden cup in her hand full of abominations and filthiness of her fornication," symbolizes the meretricious allurements with which the Church of Rome entices the great ones of the earth into her communion.

5. What is meant by the name "*MYSTERY*" written on her forehead?

That she would profess to be what she was not; that she would act covertly, and in disguise; that she would do Satan's work under pretence of serving Christ and advancing the cause of religion and morality. Hence St. Paul terms the apostacy "*THE MYSTERY OF INIQUITY*," (2 Thess. ii. 7.) upon which words Bishop Jewel observes, "The learned and wise shall be deceived. They shall honour Anti-christ unawares. They shall say, 'We defy and detest him,' and yet they shall fall down and worship him." And again: "Anti-christ shall come in the name of Christ, and do all things against Christ, under pretence and colour of serving Christ." Mr. Cameron well observes, "If we look for Anti-christ in the mere verbal denial of any truth or fact, by any person or persons, we shall look wide of the mark, and entertain very inadequate notions of those errors and dangers against which we are so emphatically



warned both by St. Paul and St. John. When, then, it is asserted that the Pope is Anti-christ, the thing meant, and which must be meant, is, that the system of Popery is an Anti-Christian system; that its principle, its tendency, its effect, is to deny the Father, by denying the Son—to derogate from the honour and usurp the offices of the Son, and thus become, even in the strict sense of the words, an *Anti-christ*, an *Anti-god*—a pretended representative, a real enemy, of the Father and the Son.

“Here then we have the key to this ‘mystery of iniquity;’ and *mystery* indeed it is. The variety and discrepancies of opinion which prevail on the subject of the papal system; the subtle essence which mocks the search of him who would seize and analyze it; the Proteus-like activity which eludes the grasp of an antagonist; the casuistry which denies, extenuates, or explains away, on one occasion, what is broadly and strenuously contended for on another; prove that there are depths in it of superhuman subtlety—that its ‘*working is with all deceivableness of unrighteousness;*’ and that the darkness in which it loves to shroud itself, is as the darkness of the shadow of death, and can be penetrated only by the light which is from above.” He subjoins the following important observation: “See 1 Tim. v. 8, and Titus i. 16, where we are taught that he who *practically* denies the faith is *worse than an infidel.*”

It is observable that St. Paul calls the person, or line of persons, who should head the apostacy, “the son of perdition,” which name is applied in Scripture to none else but *Judas*, who did Satan’s work under

the garb of an Apostle, and betrayed the Son of Man *with a kiss*.

It is asserted in the "Tracts for the Times," (Tract 83) that Antichrist is *an individual*, whose reign shall last forty-two months. "Anti-christ is to appear a short time before the second coming of Christ—not yet come—is to succeed the Roman empire, and is to be succeeded by Christ; not a power, or a state, but an individual; the spirit of Antichrist is to deny the Father and the Son, or the crime of infidelity; will set himself up as a deity, be received by the Jews as Christ; will reestablish the Western empire; be called Lateinos; will endeavour to restore the Jewish temple of Jerusalem, and the kingdom of the Jews; will abolish religion, and work miracles."

The remarks already made on the name "MYSTERY" will supply the answers to most of these assertions.

The Pope does *practically* deny the Father and the Son, and is therefore, on the testimony of St. Paul, "worse than an infidel." He does "set himself up as a deity." By his lofty superhuman claims and pretensions, he "shows himself that he is God." "He who obeys the actual government of the Church, obeys God himself;" says Maur Capellari, now Gregory XVI. Infallibility is the prerogative of Deity; and this prerogative is assumed by the Pope. "The Pope is a true monarch: consequently he must be provided with the means necessary for the exercise of his monarchical authority. But the means most necessary for the end must be that which will take away from his subjects every pretext for refusing sub-

mission to his decisions and his laws; and his infallibility alone can have this efficacy. Therefore *the Pope is infallible.*—From a work entitled, “The Triumph of the Holy See and Church.” A text book at Oscott, &c. “We hold on earth *the place of Christ.*”—*Ibid.*

He is received, not indeed by Jews, but by *Judaizing Christians*, as “holding on earth the place of Christ.”

He has re-established the Western empire, being, as will be shown presently, the Eighth Head, that is, the revived Seventh Head of the Roman Empire.

His name is *Lateinos*, or a *Latin*; it is also *Romii*, or a Roman; and has the sign of the cross affixed to it, denoting that he is *Bishop of Rome*, or a *Roman Bishop*.

He is a *Judaizing Christian*. He “sits in the temple of God, showing himself that he is God;” that is, he “sits” in the Christian Church, called by St. Paul, “The Temple of God,” (1 Cor. iii. 16, 17. 2 Cor. vi. 16.) assuming the divine attributes of Infallibility, Holiness, &c. There is much implied in this “sitting” posture. Mr. Cameron observes, “He does not *stand* as a servant, or *kneel* as a suppliant, but *sits* as supreme ruler, claiming divine authority in things spiritual as well as temporal.”

The prophecy of St. Paul (2 Thess. ii. 14.) is acted out to the very life by the Pope at his inauguration, when he literally “*sits*” upon the high altar at *St. Peter’s*, with the Cardinals prostrate before him, —which ceremony is expressly called ADORATION. It should be observed that Roman Catholics consider

*the altar* to be specially holy, on account of the sanctity imparted to it by the consecrated wafer.

If the Pope does not actually "*abolish religion*" he leaves little more than the name of it. "Christianity, that is, a belief in the Redeemer founded on the Gospels, scarcely glimmers through the practical Marianism, or revived Paganism, the female and image worship, the forms and superstitions which have there (in Spain) long prevailed. Whatever the priesthood, like Leo X., may in secret disbelieve, they have virtually reared for the people's temple, a fabric of legends and abominations, at which the scholar smiles and the Christian weeps."—*Borrow's Bible in Spain*. "The existence of the Bible in three-fourths of the Peninsula is utterly unknown. The religious works for the people are idle legends of monks, and lying lives of Saints. Every province as among the Pagans, has its tutelar, and every district its patron, relic, and miracle shrine. Little, indeed, do the Roman Catholics of England, who have never quitted our shores, dream of what Romanism is in Spain; they would share in the pity of the startled Protestant himself, at the first witnessing what is taught, painted and performed in those idol-peopled pantheons."—*Ibid.* p. 107.

We have already shown that Romanism produced and fostered Infidelity in France and Germany by burying the Bible and substituting the absurdities of the Breviary in its stead. In fact, Popery is a burlesque and caricature of Christianity, a libel and satire upon it; it presents the religion of Jesus in so deformed and distorted an aspect, that the Infidel turns away with contempt and disgust.

That the Church of Rome professes to *work miracles*, particularly that *miracle of miracles*, TRANSUBSTANTIATION, is well known and need not be enlarged upon here.

But it is asserted in Tract 83, that Antichrist is to “last forty-two months.” If what has been advanced already be not deemed sufficiently conclusive in favour the *year-day* theory, we will add the opinion of the grave and sober Prideaux, which cannot fail to have weight with every fair and candid inquirer.—

“One particular, says this learned author, “mentioned in these prophecies of Daniel, and fulfilled under Antiochus, is especially taken notice of, as typifying in him what was to happen under Antichrist in after times, that is, the profanation of the temple at Jerusalem and the ceasing of the daily sacrifice in it. This Daniel said was to continue “for a time and times, and a half a time,” that is, three years and a half; a time in that place signifying a year, and times two years, and a half of a time a half year, as all agree: and so long, Josephus tells us, the profanation of the temple and the interrupting of the daily sacrifices in it lasted, that is from the coming of Apollonius, and his profanation of the said temple, to the purifying of it, and the new dedication of that and the new altar in it by Judas Maccabæus. This prophecy, therefore, was primarily and typically fulfilled in that profanation and new dedication of the temple and altar at Jerusalem: but its chief and ultimate completion was to be *in that profanation of the Church of Christ which it was to suffer under*

*the reign of Antichrist for the space of those one thousand two hundred and sixty days mentioned in the Revelations. For those DAYS there signify so many YEARS, and three years and a half, reckoning them by the months of thirty days' length, make just one thousand two hundred and sixty days. These days, therefore, literally understood, make the three years and a half, during which the profanation and persecution of Antiochus remained in the Church of the Jews; and the same mystically understood, make the one thousand two hundred and sixty YEARS, during which the profanation and persecution of Antichrist was to remain in the Church of Christ, at the end whereof the Church of Christ is to be cleansed and purified of all the profanations and pollutions of Antichrist, in the same manner as at the end of three years and a half the temple of Jerusalem was cleansed and purified from all the profanations and pollutions of Antiochus. One objection against this is, that Daniel (chap. xii. 11.) reckons the duration of this profanation by the number of one thousand two hundred and ninety days, which can neither be applied to the days of the profanation of Antiochus, nor to the years of the profanation of Antichrist, for it exceeds both by the number of thirty. Many things may be said for the probable solving of this difficulty, but I shall offer at none of them. Those that shall live to see the extirpation of Antichrist, which will be at the end of those years, will best be able to unfold this matter, it being of the nature of such prophecies not thoroughly to be understood, till they are thoroughly fulfilled."*

This last observation is applicable to ourselves, who have lived to see the termination of the 1290 years in the outpouring of the Sixth Vial. The power of the *Mohammedan* Antichrist is crumbling into dust before our eyes. And, with respect to the *Papal* Antichrist, "the judgment" is "now sitting upon him." His "dominion was taken away" under the Fifth Vial, and will be finally "destroyed" under the Seventh.

It is by no means improbable that the profanation of the Jewish temple and the interruption of the daily sacrifices by Antiochus Epiphanes for  $3\frac{1}{2}$  *literal* years was permitted by God, as a type of the profanation and persecution which Anti-christ was to bring upon the Church of Christ in after times for  $3\frac{1}{2}$  *mystical* years.

But we cannot agree with Prideaux in supposing that the prophecies in Daniel respecting the "Time, times, and a half" had a primary accomplishment in Antiochus. First, because the prophecies of Daniel are *consecutive* chronological prophecies, and such prophecies cannot have a *double* fulfilment. We may as well say that an event in history, the Revolution of 1688, for instance, happened *twice*, as that a *consecutive* chronological prophecy has a *double* fulfilment.

Our next reason for differing from Prideaux in regard to his hypothesis that the "*Time, times, and a half*" of Daniel had a primary fulfilment in Antiochus is, that the prophecies in question, namely, Dan. vii. 25; xii. 7. have reference to the *Roman*

power: consequently, all idea of Antiochus being referred to is inadmissible.

With respect to the dates in the Apocalypse, the authority of Prideaux is decidedly in favour of the *year-day* theory.

This point being settled, the Tractarians' notion that Anti-christ is *an individual* is at once refuted. For no individual lives 1260 years.

6. Why is the Church of Rome called "BABYLON THE GREAT?"

(1.) Because of her cruelty.

(2.) Because of her idolatry.

(3.) Because the name "Babylon," which is, strictly speaking, peculiar to the *Head* of the symbolical Image, (Dan. ii.) may be appropriately given to the *entire Image*; the legs and feet of which represent the *Roman Empire*, and the *ten toes* the division of the Empire into the *ten Gothic kingdoms*.

Our Reformers were strenuous in maintaining that the Pope is Antichrist, and Rome Babylon. Let us beware of idolizing outward uniformity, or unbroken succession in episcopal orders, antiquity, patristic tradition, and the like. The Tractarians have fallen into this error. The consequence is that it is impossible for them to denounce Rome as Babylon. On the contrary, they have a yearning towards Rome, and a dislike to the Reformation and the Reformers, as is manifest from the way in which they speak of both. The following sentences are specimens:—

"I am every day becoming a less and less loyal son of the Reformation. It appears to me plain that



in all matters that seem to us indifferent or even doubtful, we should conform our practices to those of *the church which has preserved its traditional practices unbroken.*” “As to the Reformers I think worse and worse of them. Jewel is what you would call in these days an irreverent dissenter.” “I hate the Reformation and the Reformers more and more.” “Why do you praise Ridley? Do you know sufficient good about him to counterbalance the fact that he was the associate of Cranmer, Peter Martyr, and Bucer.” “That deplorable schism [the Reformation.]” “Too many of us speak as if we had gained more by the Reformation in freedom than we have lost by it in disunion.” “To call the earlier Reformers martyrs is to beg the question, which of course Protestants do not consider a question: but which no one pretending to the name of Catholic can for a moment think of conceding to them, viz:—whether that for which these persons suffered were ‘the truth.’” “Protestantism, in its essence and in all its bearings, is characteristically the religion of corrupt human nature.” “The Protestant tone of doctrine and thought is essentially anti-christian.” “By clinging to the authority of these Reformers as individuals, are we not *dealing unfairly* both with Protestants and other branches of the Catholic Church? Are we not *holding out false colours to the former*, and drawing them near us, only in the end to be alienated from us more completely than ever? On the other hand, are we not cutting ourselves off from the latter, (who are our natural allies), by making common cause with *a set of writers with whom, in such*

*measure as we have imbibed the true Catholic spirit, we can have no sort of sympathy.* Meanwhile to the unprejudiced inquirers after truth (a large and growing number) are we not, until we have *shaken off such auxiliaries as these*, exhibiting a very distorted and unreal representation of the Catholicism to which we desire to attract them?"

No wonder that they speak of the state of our Church in the following manner:—

“Till we her children are stirred up to this religious course, let the Church, our Mother, sit still; let her children be *in bondage*; let us work *in chains*; let us submit to our imperfections as a punishment; let us go on teaching through the medium of *intermediate statements* (with the stammering lips of ambiguous formularies—first edit.) and inconsistent precedents and principles but partially developed. We are not better than our fathers; let us bear to be what Hammond was, or Andrews, or Hooker; let us not faint under THAT BODY OF DEATH which they bore about in patience, nor shrink from the *penalty of sins* which they inherited from the age before them.” “The present Church system” is “an *incubus* upon the country.” Mr. Ward deeply regrets our Church’s “present corruption and degradation,” hears with “pain” the words “pure and apostolical” applied to her, and says that “*the mark of being Christ’s kingdom*” “is obscured and but *faintly traced* on the English Church.” “The pure light of the gospel” needs to be “restored in this benighted land.” Even the validity of her orders has been attacked. “I had devised a scheme for you,” says

Mr. Froude, "which was knocked on the head by my finding from the British Magazine that you had been ordained by the bishop of ———. For my part I had rather have had my orders from a Scotch bishop. *The succession is purer.*"

Nor must we be surprised that they use the following language respecting the Church of Rome:—

"The age is moving towards something, and most unhappily the one religious communion among us which has of late years been practically in possession of this something is the Church of Rome. *She alone, amid all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings which may be especially called Catholic.*" "We trust of course that active and visible union with the See of Rome is not of the essence of a Church; at the same time, we are deeply conscious that in lacking it, *far from asserting a right, we forego a great privilege.* Rome has imperishable claims upon our gratitude, and *were it so ordered, upon our deference.* . . . we are estranged from her in presence, not in heart." The Roman Church has "held up for imitation certainly more than any other Church of modern times patterns of evangelical sanctity," and "been even in her worst times, on most points, a firm and consistent witness in act and word for orthodox doctrine, whom in that respect it becomes us rather to imitate than to criticise." Rome "seems from the earliest times to have laid her finger on what is erroneous in doctrine." "The lights of the Church in the middle ages, Hildebrand, Becket

and Innocent." Becket was one of the "blessed saints and martyrs of the Most High."

The authorities for the above statements will be found in a valuable pamphlet by the Rev. W. Goode, entitled, "The case as it is, or a reply to the letter of Dr. Pusey to his Grace the Archbishop of Canterbury."

The desire of the Tractarians to screen the Church of Rome from the charges brought against her in prophecy explains the reason of their objection to the *year-day* theory.

7. Show that the Church of Rome is "*THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*"

Upon this point it will be sufficient to give the frightful picture which Petrarch, who lived at the Pontifical Court at Avignon, has left us of the corruption that reigned then. He calls it "the third Babylon, and the Fifth Labyrinth. "It is not," he says, "the horrible dungeons, the dark abodes, a haughty Minos, a devouring Minotaur, or the shameful retirement of an abandoned Venus that are wanting there. But that which is wanting is charity, is faith, is a thread to guide one out of those tortuous and complicated ways, an Ariadne, and a Dædalus. There is no hope of safety there but in gold. It is with gold that kings are appeased, it is with gold that monsters are overcome; it is with gold that rocks are cleft, it is with gold that gaolers are mollified. . . . what shall I say? . . . It is at the price of gold that Christ Himself is sold! . . . Here all that is good is lost, and the first good, liberty, with all the rest.

Here truth is folly, sobriety is grossness, modesty is ignominy, licentiousness magnanimity. The more polluted a life is, the more illustrious; the more criminal, the more glorious. I will not speak of that heresy which makes a traffic of the gifts of the Spirit, or of that covetousness which the Apostle says is idolatry. . . . Old men forgetting their age and their weakness, are inflamed with concupiscence, and are sunk in shame, placing all their glory, not in the cross of Christ, but in drunkenness and revelling, in chambering and wantonness. And when they have reached the extreme of old age, they consider it a gain and a glory to do what even young men would not dare to do. I pass over in silence the seductions that take place, the rapes, the incests, the adulteries, which are the amusements of pontifical licentiousness; women carried off from their husbands, while these latter are driven from their homes, their country, and at length constrained to take back their dishonoured wives."

It should be observed that the Pope was never exalted to so high a pitch as during his residence at Avignon. "Can we appeal from the Pope to God?" asks a doctor. "No," he answers; "for an appeal can only be made from a lesser judge to his *superior*; and none is greater than himself; the judgment of the Pope and the judgment of God are the same thing." And another doctor asserts: "to believe that *our Lord God the Pope* had not power to decree what he did decree is heresy."

8. Show that the Church of Rome is "*drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*"

Having enlarged upon this subject before, we shall now confine ourselves to the persecutions in France in the reigns of Francis I., Henry II., Francis II., Charles IX., and Louis XIV.

1. Persecution of protestants *in France* in the reign of Francis I.

The history of the Reformed Church of France is, præeminently, a history of persecution. The bush has burnt with fire, and yet the bush has not been consumed.

Francis I. ascended the throne in 1515, and reigned 32 years. In his days the light of the Reformation dawned, and powerful efforts were made to extinguish it in France. The Reformed were hunted down like wild beasts, were hanged, drowned, torn in pieces, consumed by slow fires, and slain in general massacres. Neither sex nor age, neither youthful beauty nor hoary hairs, neither the innocence of childhood nor the tenderness of maternal love, were spared. All were cut down indiscriminately by the scythe of the mower!

The King himself assisted at the burning of many martyrs in Paris. On the 21st of January 1535 he was present, with the Queen, the Princes, the Parliament, the Judges, and all the Grandees, *at the burning of thirty-six persons in the metropolis*. The following account is from the pen of the French historian, M. Savagner:—

On the 21st of January, 1535, the procession for public expiation of offences against the holy sacrament issued from the church of St. Germain, bearing the bodies and the relics of all the martyrs preserved

in the sanctuaries of Paris; amongst the rest, the beard of St. Louis, and those relics from the holy chapel which had not been exposed since his death. Many Cardinals, Bishops, Abbés, and other Prelates were present; all the secular colleges, the Bishop of Paris carrying the holy Sacrament; then followed the King uncovered, holding a wax candle in his hand; and after him the Queen, the Princes, two hundred gentlemen of the Court, all the Guard, the Parliament, the Ministers of requests, and all the bench of Justice; then the Ambassadors of Foreign Courts and Princes. The procession passed slowly along through all the quarters of the city. In the six principal places, an altar for the holy sacrament, a scaffold, and a funeral pile were prepared, *and at each of these spots six persons were burnt alive* amidst immense outcries from the populace, who were so excited that they attempted to wrest the victims from the executioner, in order to tear them in pieces. The King had ordered these unhappy persons to be tied to an elevated machine, a kind of beam, so balanced that as it was let down they were plunged into the flames of the pile, and when it was lifted up again they were taken out, and so their agonies were prolonged; this was repeated until, the cords which bound them being consumed, they fell into the fire. It was so arranged that the operations of this horrible see-saw should be complete, and the victims fall into the fire at the moment that the King, at the head of the procession, reached each station. Then his Majesty, handing his candle to the Cardinal of Lorraine, joined his hands, and, humbly prostrating himself,

implored the Divine mercy on his people, until the victims perished in their horrible tortures. Then the procession advanced, and finally stopped at the church of St. Genevieve, where the sacrament was deposited on the altar, and the mass chanted. After which, the King and the Princes dined with the Bishop of Paris, Jean Du Bellay, and the King made a speech."

Jean Meinheer le Sieur d'Oppède was a violent persecutor of the Protestants. He was president of the Parliament of Provence, and used all his influence to set the king against them. The Reformed were accused of revolting against the royal authority, with the design of seizing upon the town of Marseilles. Armed troops were accordingly sent against them; many towns were burnt to the ground, and amongst them Lourmarin and Villauve, which were devoted to pillage and destruction. The villages of Merindol and Cabrieres were besieged, and all who were captured were put to death. *A great number of persons, and amongst them many women with child, were inclosed in a barn, which was then set on fire, and all perished in the flames.*

The above horrible atrocity took place in 1545. In the following year a violent persecution broke out at Meaux; *fourteen persons were burnt alive in the market-place*; many were hanged, some whipped, and others imprisoned.

(2.) Persecution of Protestants *in France* in the reign of Henry II.

In the year 1547, Henry II. ascended the throne; he reigned 12 years. His reign resembled that of his predecessor, Francis I. So numerous were the



victims of Popish cruelty that it was with difficulty that a sufficient number of executioners could be found, even in that comparatively barbarous age.

Scarcely was Henry seated on his throne, when he was seen at the head of a procession, *assisting, like Francis I., at the burning of his Protestant subjects.*

In 1551, two Reformed ministers were put to death, Maurice Secernat and Elias Dubosquet. *Secernat was burnt alive at Nismes*; Dubosquet was hanged at Aiguenots, in presence of his wife and children.

In 1553, *five young men were burnt at Lyons.* The following account of their martyrdom is from Crispin's celebrated work, entitled,—“History of Martyrs persecuted from the times of the Apostles to the year 1574.”

“When they had reached the place of punishment, they were seen with a light heart upon the pile of wood which was around the stake. The two youngest mounted first; and, when they had taken off their robes, the executioners tied them to the stake. The last who mounted was Martial Albas, the oldest of the five. He was a long time on his knees upon the wood, praying to the Lord. When the executioner who had tied the others came to him while he was still upon his knees, he took him under the arms to put him down with the others; but Albas earnestly requested Lieutenant Tignac to grant him a favour. “What do you wish?” said the lieutenant. “That I may kiss my brothers before we die,” replied Albas. The lieutenant consented. Then Albas

stooped down and kissed his four brothers, who were bound and fastened to the stake. He said to each of them, *Adieu, adieu, my brother!* Then the other four, though tied, kissed one another also, turning their necks, and saying one to another the same words, *Adieu, my brother!* This done, and after Martial had commended his brothers to God, he wished, before descending to be fastened to the stake, to kiss the executioner also, saying to him these words, "*My friend, forget not what I have said unto thee.*" The executioner when he had tied all the five, surrounded them with a chain which was fastened to the stake. Being ordered to make haste, he put round each of their necks a cord, to strangle all five at once by means of a machine which he had ready for the purpose. But the fire having burnt the cord, they were heard in the midst of the flames, exhorting one another with the words, "*Courage brothers, courage!*" These were the last words that were heard. Soon had the flames consumed their mortal bodies."

In 1559, the Protestants ventured to hold a National Synod in the metropolis, when the Confession of Faith was drawn up and adopted, which, with some slight alteration, is the Confession of the Reformed Church of France at this day. Henry was greatly incensed at this Synod being held without his orders. He ordered the persecution to be rigorously followed up, and swore in his rage that he would himself be present at the burning of the victims.

But the providence of God decreed otherwise.

The King's favourite amusement was tilting; and, on the occasion of the double espousals of the Princess Elizabeth to the King of Spain, and the Princess Margaret to the King of Savoy, a grand tilting-match was held.—The vizor of the King's helmet flew open, and the lance of his opponent struck him in the eye. Henry lingered for a short time in utter unconsciousness of all around him, and at length in the deepest agony breathed his last.

(3.) Persecution of Protestants *in France* in the reign of Francis II.

Henry was succeeded by Francis II., a prince so young and feeble that of himself he could do little harm. Being married, however, to Mary Stewart, the Queen of Scotland, he fell under the influence of her uncles, the Duke of Guise and the Cardinal of Lorraine, inveterate enemies of the Reformation. They taught him to believe that, in order to honour the memory of his father and to execute what had been his father's will, it behoved him to complete the extirpation of the Protestant faith from his dominions.

He accordingly created a court in every parliament for the special purpose of exterminating heresy. These courts were denominated "*chambres ardentes*," and well might they be called so, for they burned without mercy all who were convicted of daring to love and serve God, and obey his holy Word, in opposition to the idolatry and superstition of the Church of Rome.

Aune du Bourg, an eminent counsellor of the Parliament of Paris, whom Henry II. had committed to prison for heresy, was condemned to death. He was

executed, and his corpse barbarously burnt, amid the tears and lamentations of thousands.

But the crowning crime of all was the massacre at Amboise. A plot had been formed, in which many Protestants had joined, (and who can wonder?) of rising against the government of the Guises. A traitor was found who divulged the whole of the plan. Summary vengeance was taken on all engaged in the insurrection. At Amboise, *the blood ran down the streets from the number that were beheaded, nor could executioners enough be found to perform the murderous office. The streets were filled with the dying and the dead. Multitudes were bound hand and foot, and drowned in the river Loire, which was choked with dead bodies.* Last of all, the leaders of the plot were executed, and made the objects of unexampled vengeance.

Catherine de Medicis, and her three sons, Francis II., Charles, and Henry, *with the ladies of the Court*, were spectators of the bloody scene, and surveyed it with evident marks of delight and satisfaction! Shortly after the massacre Francis terminated his short but sanguinary reign.

(4.) Persecution of Protestants *in France* in the reign of Charles IX.

*Charles IX.!*—An effort is required to write that odious name! This detestable character ascended the throne in 1560, and reigned 14 years. During this period persecution prevailed in not fewer than forty towns or cities in France, and we read of one hundred, five hundred, and sometimes *twelve hundred* persons suffering for Christ at once! Mr. Lori-

mer justly remarks, that "the hatred which was manifested to the Scriptures and to good books, the stuffing of the leaves of the Bible into the mouths and wounds of the dying sufferers, the jeers and blasphemies which were addressed to them for calling upon God, and the nature of the insult offered to their mortal remains, all plainly declared that the cause was not political, as Papists alleged, but religious; and that determined hostility to the glorious gospel of the Saviour was at the root of the whole."

In 1564 the Cardinal of Lorraine went to Rome, where he concerted with the Pope those measures, the effects of which were soon visible in many plots against the Hugonots. He was the chief instigator of the plot concocted at the conference at Bayonne, in 1566, to exterminate them by a general massacre. "To that conference," says Sir William Cockburn, "held under the mask of innocent gaities between the Queen-Mother, the King, his sister the Queen of Spain, the notorious Duke of Alva, and the Cardinal of Lorraine, the plan for the massacre of St. Bartholomew, perpetrated seven years afterwards, is traced by all historians who are most worthy of credit." This dreadful massacre was preceded by a treacherous calm. Charles IX. offered his sister in marriage to Henry, the Prince of Bearn, and, upon pretence of this most joyous occasion, he inveigled to Court Coligny, and the other Protestant leaders, as well as the Queen of Navarre. The Queen died suddenly, it is generally supposed, by poison. The marriage took place on the 18th of August, 1572, and on the 24th the massacre began.

Coligny was the first victim. The assassins entered his chamber vociferating "*Death.*" They found him in the act of committing his soul to God. A young man rushed upon him with his sword. "*Respect my grey hairs,*" said the admiral. The assassin answered by burying the sword in his body. Every kind of indignity was heaped upon the corpse; *the head was then cut off, and sent as a present to the Pope!*

The approach of the morning discovered a frightful scene: headless bodies were thrown from the windows; the public roads were blocked up with the dead and the dying; and the streets were covered with corpses, which the murderers were dragging as fast as possible to the river. Most of the wretched sufferers, astonished and confused, had submitted like lambs to the slaughter; but some, having protested with their dying breath against the violated faith of the King, expired exclaiming, "*Great God deliver the oppressed! Just Judge, avenge this perfidy!*"

Children that could scarcely use the dagger were taught to butcher the babe in the cradle. Tavannes, one of the court conspirators in this business, employed himself in encouraging the murderers: "*Bleed away,*" said he; "*Doctors say that bleeding is as good in the month of August as in May.*" The Duke of Guise, brother of the last of that name, the Duke d'Angouleme, and other dignified barbarians walked the streets, and commanded in the king's name, that "*all the race of serpents should be exterminated.*" At the palace-windows appeared the King, amusing himself with shooting at the fugitives, and calling out to their pursuers, "*Kill them, kill*

*them.*" One wretch, named Crucé, a goldsmith, showed his arm naked and bloody, and boasted aloud, "*This arm has cut the throats of more than four hundred in a day.*"

The most horrible carnage took place in the provinces under the express sanction of the Royal Persecutor. The places in which it raged most furiously were Meaux, Angers, Bourges, Orleans, Lyons, Toulouse, and Rouen. Besides these, several small towns, as well as private castles, were involved in the calamity, in which many of the opulent Protestants fell by the fury of the unrestrained populace. *The dead bodies covered the country, and remained putrified and unburied; and many rivers were so infected with those that were cast into them, that it was considered dangerous for a long time to taste their fish or drink their water.*

The news was received at Rome with the most lively demonstrations of joy! The cannon roared, bonfires blazed, solemn mass was performed at which the Pope assisted, and the courier who communicated the welcome intelligence was handsomely rewarded!

The names of Charles IX. and the Queen-Mother, Catherine de Medicis, are justly branded with the black mark of infamy. Justice, however, compels us to state that the odium of abetting, conniving at, sanctioning, and approving this horrid massacre, must lie with the Church of Rome and the Roman Pontiff! It is the practice of the Church of Rome to make use of the secular power for the extirpation of heretics (so called), and then to throw all the blame on the

secular power for the very persecution which she has herself stirred up! Now this is exceedingly unfair. No one will attempt to exonerate Charles IX. and Catherine de Medicis from blame in the part which they took in this deplorable transaction; but Thuanus himself, admitting that the massacre had been long and treacherously meditated, says in explanation, "You should remember that it was a decree of the Popes, sanctioned by the name of religion, and confirmed by the authority of Councils, that faith is not to be kept with sectaries, in whose number Protestants are accounted." This is a true and candid statement. The abominable treachery which preceded the massacre on St. Bartholomew's day, 1572, and threw the Protestants completely off their guard, is in strict keeping with the unchanged and unchangeable principles of the Church of Rome!

It appears that Cardinal Alessandrini, the nephew of Pius V., had been sent to the Court of France to prevent the marriage of the King's sister with the Protestant Prince of Bearn, and to order it to be contracted with the King of Portugal instead. The Cardinal was however satisfied by the assurance given him by Charles that the intended marriage of his sister with the Prince of Bearn was the best stratagem to exterminate the enemies of the Church of Rome! The King offered a diamond ring to the Cardinal, as a pledge of his attachment to the Church. Alessandrini declined accepting it, saying that "he desired nothing in addition to the King's word." When the news of the massacre arrived at Rome, the Cardinal exclaimed, "*God be praised! the King*



*of France has kept his promise to me.*" (See "Masacre of St. Bartholomew," by Sir W. S. R. Cockburn, Bart.)

(5.) Persecutions *in France* in the reign of Louis XIV.

At the instigation of Jesuits and Romish Priests, Louis XIV. came to the determination to tolerate no religion in France but the Romish. A fresh persecution was set on foot against the Hugonots. Above 800,000 Protestants sought refuge in other countries, carrying with them their talents, industry and the wreck of their property. Emigration was next forbidden, upon pain of confiscation and the galleys. Persecution raged especially in the Cevennes. Our limits will not allow us to enter into the bloody details.

The martyrdom of Boëton is selected as a specimen of Christian heroism. And it may be questioned if the history of martyrs, whether primitive or mediæval, can produce a picture more touching and sublime.

"When led forth to execution, he never ceased to raise his voice above the rolling of the drums, to exhort the spectators, and especially such as he saw dissolved in tears, to 'continue to remain firm in the communion of Jesus Christ.' Incessantly importuned by two priests who accompanied him, and who offered him pardon in the name of the king, if he would abjure his religion and repent of his faults, he was seen to lift his eyes towards heaven, as if praying for strength to withstand the suggestions of those ecclesiastics, whom he regarded as angels of dark-

ness sent to seduce him, and for fortitude to endure the attacks of death, like a faithful soldier fighting in the cause of God.

“One of his friends, who chanced to be out and perceived him approaching, was so deeply pained by this touching sight, that he stepped hastily and in tears into a shop to avoid meeting him. Boëton, having observed him, asked permission to say a word to his friend. It was granted, and he desired that he might be called out. ‘What!’ said he, ‘do you shun me because you see me clothed in the livery of Christ? Why should you weep, when He grants me the favour to call me to himself, and to seal the defence of his cause with my blood!’ Sobs choked the utterance of his friend, who was going to embrace him, when the archers made Boëton walk on.

“As soon as he came in sight of the scaffold erected on the esplanade, he exclaimed, ‘Courage, O my soul! I behold the scene of thy triumph. Soon released from thy painful bonds thou wilt be in heaven! He advanced with a serene look and a noble assurance, while all the spectators, Protestants and Roman Catholics, were dissolved in tears. With heroic firmness, he spoke cheerily to them all. He laid himself down upon the scaffold with intrepid countenance, and, engaged in fervent prayer to God, suffered the executioner to perform his office without a murmur. After his bones were broken he was placed upon the wheel with his arms and legs doubled under his body, and his head hanging down. In this deplorable and cruel state he was left five hours, singing hymns, addressing ardent prayers to

God, or exhortations to the Protestants who drew nigh to listen to them.

The abbé de Massillan, a witness of this barbarous execution and of the affecting language which he addressed to the spectators in spite of the noise of the drums, went and told Baviile that this spectacle, instead of striking terror into the Protestants, only served to strengthen their attachment to their religion: as it was easy to perceive from the tears which they shed, and the praises which they bestowed on the expiring sufferer. The intendant, in consequence, ordered the executioner to finish his work; but an archer, who was on the scaffold, cried out that this Hugonot ought to be left to die on the wheel, since he would not renounce his errors. Boëton made this reply to the cruel wretch: "You think, my friend, that I am in pain: indeed I am: but learn that He who is with me and for whom I suffer gives me strength to endure my sufferings with joy."

"The executioner now came to complete his task. Boëton made a last effort; raised his head, notwithstanding the horrible state to which he was reduced; and, lifting his voice above the drums, which had never ceased beating during the execution, among the troops drawn up in order of battle around the scaffold, emphatically pronounced these his last words: 'My dearest brethren, let my death be an example to you to maintain the purity of the Gospel; and be faithful witnesses that I die in the religion of Jesus Christ and of his holy apostles,' and immediately expired." (Mr. Shoberl.)

9. Why did St. John “*wonder with a great admiration?*”

He wondered to see a Church, professing to be the only true Church, guilty of such persecution and bloodshed. And well might he wonder! Not only Protestants are amazed, but even candid Roman Catholics. Professor Rosetti, himself at the time in the communion of the Roman Church, observes:—“It makes the heart of a true Christian bleed, to think of the fatal error of the Latin Church; which, by persecuting others, laid the foundation of her own irreparable ruin. That these opinions were most injurious to her cannot be denied; but the means taken to destroy them were, of all others, the most likely to strengthen them, and render them more deeply rooted. St. John prophesied that Satan’s delegate would use horrid cruelties, and inundate Babylon with the blood of Christ’s martyrs; and the Pope, *to prove that he was not that delegate, did use horrible cruelties, and caused Rome to overflow with the purest of Christian blood!* According to some historians, no less than two millions of human beings were sacrificed to the resentment of Rome, down to the year 1650. And this was the means taken to contradict the evidence of those who believed the evangelist really saw in spirit the sanguinary power of the Popes, when he wrote,—‘I saw the woman drunken with the blood of the saints. I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice. How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth.’”

And very justly and beautifully does the same author remark on this conduct of the Papal Church. "The ruler who, forgetful of his true interest, instead of stretching out his hand to sorrowful children, prefers to trample upon murmuring slaves, may obtain a temporary triumph; but he will entail on his successors a long train of misfortunes, from which they will seek to extricate themselves in vain."

Upon this passage Mr. Birks justly observes:—"The little horn may triumph for a season, and *wear out the saints of the Most High*; but, for this very cause, and by the stern severity of a moral retribution, *the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end.*"

10. Explain the Angel's interpretation.

(1.) "*The Beast was, and is not.*"

It has been already observed that the Fourth Beast of Daniel corresponds, in its earlier stage, to the Dragon; in its later, to the Beast of St. John. It corresponds, in its Pagan state, to the Dragon; in its *professedly Christian* state, to the Beast. In one respect therefore the Beast of St. John is a continuation of the Dragon; in another respect it is different.

(2.) The Beast "*ascends out of the abyss, and goes into perdition.*"

The origin of Popery is from Satan, from "the abyss" of hell. The end of Popery is destruction: it "goes into perdition."

(3.) The inhabitants of the earth "*wonder whose names were not written in the Book of Life from the foundation of the world.*"

This has been already explained in our remarks on chap. xiii.

(4.) “*The Seven Heads are Seven Mountains on which the Woman sitteth.*”

The *City* of Rome is built on *Seven Hills*; the *Church* of Rome on *Seven Sacraments*.

(5.) “*They are also Seven Kings.*”

These “*Kings,*” or ruling powers, are 1. Kings; 2. Consuls; 3. Dictators; 4. Decemvirs; 5. Military Tribunes with consular authority; 6. Pagan Emperors who refused the Diadem; and 7. Pagan Emperors who wore the diadem. Of these, the first “five had fallen” in St. John’s time; the sixth was then in existence; the seventh was “not yet come,” and when he did come, he only continued “a short space” of time.

(6.) “*The Beast that was, and is not, even he is the Eighth, and is of the Seven.*”

This teaches us that what is said of the Beast is said *chiefly of his Eighth Head*, and that this Eighth Head is *not a new Head, but the old Seventh Head revived*. It will be necessary, therefore, to show that this is the case.

That the Pope claims *to be Emperor and to wear the Imperial Diadem*, will be made manifest by perusing the following Document, embodied in the Papal Code, and known by the name of *the forged donation of Constantine*.

“xl. 13. Constantine the Emperor conceded the *crown and all the royal dignity* in the city of Rome, and Italy, and all the parts of the West, to

the apostolic see. For so it is read in the acts of the blessed Sylvester.

“c. 14. Constantine the Emperor, on the fourth day of his baptism, gave this privilege to the Roman Church, that the priests in all the Roman world should have this for their head, as judges have the king. In that privilege among other things we read as follows :

“ We have judged it useful with all our satraps, senate, nobles, and all our people, that as the blessed Peter seems to be constituted the Vicar of the Son of God on earth, so also the Pontiffs, who are vicegerents of that Prince of Apostles, obtain in grant from us and our empire, the princely power, more amply than the terrene gentleness of our imperial serenity seems to possess it ; choosing to ourselves the Prince of the Apostles, or his Vicars, for our firm patrons with God.

“ And we decree that even as our earthly imperial majesty, so the most holy Roman Church be honoured with veneration ; and that the most holy see of the blessed Peter be gloriously exalted, more than our empire and earthly throne ; rendering it power and exaltation of glory, and strength, and *imperial honour*. And we decree and confirm that it have principality over the four chief sees, as well as over all the churches of God in the whole world. And let the Pontiff who for the time may preside over the holy Roman Church, be higher than all the priests of the whole world, and *their prince* ; and by his judgment let all things be disposed which relate to the

worship of God, or the stability of Christian faith. To the churches of the blessed Peter and Paul we yield the sacred controul both in the east and in the west, the north and the south; in Judea, Greece, Asia, Thrace, Africa, Italy, and divers islands, in such sort that all things be disposed by the hands of our most blessed Father Sylvester, the supreme Pontiff, and his successors. To the blessed Sylvester, our Father, the supreme Pontiff, Pope of the whole city of Rome, and all the Pontiffs his successors, who to the end of time shall sit in the see of blessed Peter, we now give the Lateran palace of our Empire; next the Diadem, or crown of our head, also the Phrygian, and superhumeral or collar, which is wont to surround the emperor's neck; and also the purple cloak and the scarlet tunic, and all the imperial robes; conveying further the dignity of the imperial presidents, and the imperial sceptre, and also all the insignia and banda, and various imperial ornaments: and all the pomp of imperial elevation, and the glory of our power. And as imperial soldiery are adorned, so we decree that the clergy of the holy Roman church be adorned likewise. And as the imperial power is honoured by various offices of chamberlains and porters, and all the variety of guards, so do we will that the holy Roman church be decorated. And that the Pontifical glory may shine forth in highest refulgence, we decree that the horses of the clergy of the same holy Roman Church be adorned with white trappings, and that in this guise they ride forth. And as our senate uses sandals decorated with white, so let the clergy also use them; that both heavenly and



earthly things may be decorated to the glory of God. We decree this also, that our most holy Father, Sylvester, and his successors, use the Diadem, namely, the crown which we have granted to him from our head, made of the purest gold, and set with precious gems, and wear it on their head to the praise of God in honour of St. Peter. And that the Pontifical dignity may not be lightly esteemed, but honoured with glory and power more than the dignity of earthly empires, behold, we give and resign to the said blessed Pontiff, Sylvester, the universal Pope, both our palace, as said before, and the Roman city, and all the provinces, countries, and cities of Italy, and the western regions; and decree that they be disposed of by him and his successors, and we yield them to the perpetual controul of the Roman Church. Whence we have thought it meet that our empire and the power of the kingdom be transferred into the eastern regions; and a city built at Byzantium with our name, and our empire be placed there; since where the principdom of the priests, and the head of the Christian religion has been appointed by the heavenly emperor, it is not just that there any earthly emperor should have power. These things we have enjoined and confirmed: and we decree that they continue unimpeached and unshaken to the end of the world. Whence we protest before the living God and his terrible judgment, to all the emperors our successors, the nobles, governors, senators, and all the people of the whole world, now and for ever, that to none of them it shall be lawful in any way to infringe these things, or in any point to distrust them.

But if any one, (which we do not believe,) shall break or despise them, let him lie bound under eternal damnation; let him find the saints of God, the Princes of the Apostles, Peter and Paul, his adversaries in the present life, and in the life to come; and let him perish, burnt in the lowest hell, with the Devil, and all the wicked. Confirming the page of this our imperial decree with our own hands, we have placed it over the venerable corpse of the blessed Peter, Prince of the Apostles. Given at Rome, the third of the Calends of April, our Lord Flavius Constantine Augustus, for the fourth time, and Gallicanus, being consuls."

"Did the world ever witness," asks Mr. Birks, "a more monstrous and awful combination of forgery and blasphemy, and hideous mockery of the living God, than this solemn appeal to his terrible judgment, in the very heart of a deliberate and barefaced lie? The Christian of any feeling must read it almost with a thrill of shuddering and horror, while he remembers the inspired echo to this profane appeal:— 'Through covetousness with feigned words shall they make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not.'"

The object, however, for which we have quoted the above document is to show that the Pope claims to be EMPEROR, to possess the IMPERIAL PALACE, to wear the IMPERIAL DIADEM, the IMPERIAL COLLAR, the IMPERIAL PURPLE CLOAK, the IMPERIAL SCARLET TUNIC, the IMPERIAL ROBES, to wield the IMPERIAL SCEPTRE, to have the IMPERIAL BANDA, the

IMPERIAL INSIGNIA, the IMPERIAL ORNAMENTS, the IMPERIAL SOLDIERY, in short, ALL THE POMP OF IMPERIAL ELEVATION, AND THE GLORY OF IMPERIAL POWER. It is remarkable that the chief stress is laid upon his right to wear the IMPERIAL DIADEM. "We decree this also, that our most holy Father, Sylvester, and his successors, use the DIADEM, namely, THE CROWN WHICH WE HAVE GRANTED TO HIM FROM OUR HEAD, made of THE PUREST GOLD, *and set with PRECIOUS GEMS*, and wear it on their head to the praise of God in honour of St. Peter."

Whilst the Pope, however, claims to be the successor of *Constantine*, the Apocalypse represents him as the successor of *Diocletian*. This is particularly marked in Chap. vi. 10, 11, where the Martyrs are represented as crying with a loud voice, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" It is added, "and white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, *until their brethren also and fellow servants, that should be killed as they were, should be fulfilled.*"

As the Popes resemble Diocletian in *persecution*, so also in *idolatry* and the use of *Pagan rites and ceremonies*.

As the Pagan Emperors encouraged Image-worship, with its concomitants of cringings, bowings, kneelings, kissings, offerings, incense, lights, processions, pilgrimages and the like, so also the Popes. Ludovicus Vives, a learned Papist, confesses *that no difference can be found between Pagan and Popish*

*Image-worship, but this,—that names and titles are changed.* The Church of Rome has, indeed, “*learnt the way of the heathen.*” (Jer. x. 2.) An exact parallel exists between Rome Pagan and Rome Papal in regard to rites and ceremonies, as is well shown in Stopford’s “*Pagano-Papismus.*”

It is therefore manifest that the ancient Seventh Head, that is, the *Pagan Persecuting Idolatrous Diademed Imperial Head, has been revived in the Popes.* They jointly form “*the Eighth*” Head, which, though chronologically “*the Eighth,*” is yet one “*of the Seven,*” that is, *the Seventh.*

In the language of the Apocalypse, “the deadly wound has been healed.”

(7.) “The Ten Horns receive power simultaneously with the Beast.”

The supremacy of the Popes became part and parcel of the Canon Law by the promulgation of Justinian’s “*Corpus Juris,*” A. D. 530. The Ten Gothic Kingdoms were then completed, as we have observed before.

In 604, “the tenth” horn, that is, the Anglo-Saxon kingdom, submitted to the Pope’s domination, and to his appointment of Augustine to the Archbishopric of Canterbury.

The fall of Rome may therefore be expected A. D. 1864, which year is 1260 years distant from A. D. 604; in which year also the 1335th year commences, dating from A. D. 530.

(8.) “These have one mind, and give their power and strength to the Beast.”

Money, learning, life, have been devoted, and

lavishly sacrificed to promote the Pope's interests ; not by *one* kingdom, but by *ten* : not for *a few years*, but for *above twelve centuries*. Strange infatuation ! —Marvellous fulfilment of prophecy !

At the Reformation, and finally at the Revolution of 1688, England threw off the trammels of Papal subjection, and was raised up by Providence to be the chief bulwark of Protestantism. The blessing of God has rested upon her for this ; in proportion as she has protested against Popery, in that very proportion has she prospered. This is clearly shown by Dr. Croly in the preface to his treatise on the Apocalypse.

And yet a pamphlet has been written, entitled, "The Three Churches," attempting to prove that *the Reformed Church of England is the Second Beast of Chap. xiii.!*

Has the Church of England ever "caused men to worship the First Beast," that is, to worship his "Eighth" Head according to the Angel's intimation? Do the Clergy of that Church teach men *to worship the Pope?* Undoubtedly, the Tractarians approach very nearly to this. But then it should be observed that the Tractarians are the very persons who *disparage the Reformation and the Reformers*, and thereby show that they are of a spirit entirely alien from that of *the Reformed Church*, in whose ministry they yet continue to hold office.

Mr. Bickersteth, speaking of the anti-christian character of the Papal Church, observes, "The Apostles had predicted it: the Fathers had continued the warning ; but, till the actual apostacy of the Church of Rome had developed it, no teaching

could fully and actually apply it. Blessed be God for the distinct testimony of the Churches of the Reformation here, and of our own Church in particular. In Article after Article the peculiarities of Rome are so clearly and unequivocally condemned, that all the Jesuitry and sophistry of Papists or Semi-Papists—of nominal ministers of the Establishment, while they are almost avowed adherents of all the great errors of Rome—never can, in plain, honest minds, set aside this decisive testimony. It is in vain to say that the Tridentine Articles—when our Articles were first published in 1553, or settled, 1562—were not all passed. The great doctrinal Articles on the Scriptures and on original sin, were passed at Trent in 1546; those on justification and the sacraments of baptism and confirmation, in 1547; and those on the eucharist and penance, in 1551: so that, not to speak of former manifestations of Papal errors in previous councils, it is manifest that the compilers of our Articles had before them the chief doctrinal articles of Trent when our own Articles were first published. The only honest course for those who approve of these principles of Rome is, to relinquish their official situations in the English Church.

“Our Homilies give equally plain testimony against the Antichristian character of Rome, as developed by the facts of history and the doctrine of that apostacy. In the Homily of Obedience, it is said, ‘The Bishop of Rome ought rather to be called Antichrist and the successor of the Scribes and Pharisees, than Christ’s vicar or St. Peter’s successor: seeing that not only in this point, but also in

other weighty matters of Christian Religion, in matters of remission and forgiveness of sins, and of salvation, he teacheth so directly against both St. Peter and against our Saviour Christ.' The Homily against the Peril of Idolatry frequently applies the prophecies in Daniel and Revelation to the conduct of the Bishop of Rome; and shows that his sumptuous 'decking of images with gold, silver, and precious stones, is a token of Antichrist's kingdom.' In Jewell's Apology, we have this testimony, 'That the Bishop of Rome or any other person should be the head of the whole Church, or an universal bishop, is no more possible than that he should be the bridegroom, the light, the salvation, and the light of the Church; for these are the privileges of Christ alone, and do properly and only belong to him.' The Homily on the Peril of Idolatry calls the bishops of Rome, 'not only enemies to God, but also rebels and traitors against their princes.' The description of the great harlot in the xviiith chapter of Revelation is explicitly applied to Rome in the third part of the same Homily. All we in the ministry—on the most solemn of all occasions, our admission into the ministry—have sworn that we believe one leading doctrine of the see of Rome,—that princes excommunicated by the Pope, may be deposed,—to be impious, heretical, and damnable doctrine; and we have denied all Papal jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within these realms. For a clergyman of our Church to labour for a re-union with Rome—Rome continuing what it is—would be to live in the spirit of perjury. May

we guard against the beginning of such sins. The Homily against wilful rebellion says, ‘The Bishop of Rome became at once the spoiler and destroyer both of the Church, which is the kingdom of our Saviour Christ, and of the Christian Empire, and all Christian kingdoms, as an universal tyrant over all;’ and afterwards styles him ‘the Babylonical beast of Rome.’ And is this, my brethren, railing? or sober truth? Nay, it is the most righteous and terrible judgment of God’s infallible word, which our Church, enlightened by that word, and its faithful witness on earth, joined the whole body of the Reformers in giving as the true description of the Antichristian and apostate character of the Papal Church. That faithful Christian history, Foxe’s Acts and Monuments of the Martyrs, is a work full of the energy of that Christian love which is most sincere when it most earnestly testifies against that which is evil.”

(S.) “These shall make war with the Lamb, and the Lamb shall overcome them, (for he is Lord of Lords, and King of Kings,) and they that are with him, the called and chosen, and faithful.”

We have observed before that, according to Gregory VII., the Pope has the right not only to “make new laws, and to abrogate the sentences of all other persons,” but to “assume the attributes of Empire,” and to “depose Emperors;” that “all Princes must kiss his feet,” that “his name is the only one to be uttered in the churches,” that “it is the only name in the world.” In short, he claims to be “King of Kings, and Lord of Lords,” and is, therefore, called by Daniel, “THE KING.” (xi. 36.)



It is also well known that Roman Catholics designate themselves as **THE FAITHFUL**.

In allusion to this, Christ claims to *himself* the title of "Lord of Lords, and King of Kings;" and to *his followers*, that is, to the mystical 144,000 Sealed ones, the title of "the called, and chosen, and faithful." As these share with Christ in his sufferings, they shall also share with him in his victory.

(10.) "The waters on which the Whore sitteth, denote peoples, and multitudes, and nations, and tongues."

These "waters" are the "pestilential swamps, frequently overflowed by the sea," which Bell speaks of in his description of the *Campagna di Roma*. They are "the Astura, the Amiseno, and other small rivers which form the Pontine marshes, which stretch from the mouth of the Astura to Terracina, and of which the ancient Cæsars and the Popes of modern Rome have often, but in vain, attempted the draining."

As the Pope looks round him from the Quirinal, he sees the Seven Hills on which Rome stands, and the pestilential swamps of the Pontine marshes. The Seven Hills point out the Seven Ruling Powers which have prevailed at Rome, of which he is himself the revived Seventh. The swamps and marshes which he beholds symbolize his universal dominion. They denote "peoples, and multitudes, and nations, and tongues."

The Church of Rome boasts much of the multitudes which belong to her communion, without perceiving that this makes *against* her, not *for* her.

Thus in the "Times" for October 11th in the present year (1844,) mention is made of a letter received from Rome, dated September 20th, stating "that several new Cardinals were to be appointed, and that the Archbishop of Cologne would be in the number. There are now throughout the world 147 (Roman) Catholic Archbishops, 584 Bishops, 71 Vicars Apostolical, 9 Prefects, 3 Apostolicals, and 3,207 Missionaries. The number of *faithful* may amount to 200 millions. In the course of the present century 40 new Bishopricks have been erected.

The Church of Rome, in boasting of the 200 millions in her communion, furnishes an unintended comment on the "peoples, and multitudes, and nations, and tongues," symbolized by the "waters on which the woman sitteth."

(11.) "The ten horns shall hate the Whore, and make her desolate and naked, and eat her flesh, and burn her with fire."

The "hatred" of the ten Gothic kingdoms to the Church of Rome began when "the tenth part of the City fell." It was further manifested in the excesses of the French Revolution. France, which had been hitherto the Pope's right-hand, now turned against him: and in this, the Retributive Justice of the Almighty was exhibited. The French Infidels now treated the Romish Clergy as cruelly as the French Papists had formerly treated the Reformed Clergy. "We are all crying out" says Simpson in his Plea for Religion, "against the wickedness and cruelty of the present governors of that great kingdom, but we forget that the Kings, Bishops, Clergy, Nobles, and

Gentry of the land played the same game, and acted the same tragedy, not many years ago. It is the Lord's controversy for the blood of his servants."

"And they shall make her desolate and naked, and shall eat her flesh, and burn her with fire." By this symbol is meant the confiscation of the property of the Romish Church, and the reducing her to beggary. This began in France during the Revolution; the Pope himself felt the effects of it at the treaty of Tolentino. The French ambassador, writing from Rome to Buonaparte, uses the very metaphor of the Apocalypse. "The payment stipulated by the treaty of Tolentino has totally exhausted this old carcase; we are making it consume by a slow fire."

This process is still going on in Spain and Portugal. In the former of these countries the confiscation of church-property was completed under Espartero, the late Regent. In the latter country a similar spoliation of the Romish Church was effected by the decrees of 1835.

(12.) "God hath put in their hearts to fulfil his will, and to have one will, and give their kingdom unto the Beast, till the words of God be fulfilled."

Mysterious as it seems that these kingdoms should agree to give their "power and strength" to the Pope, and this for a period of 1260 years, we are assured that it has been all done "according to the determinate counsel and foreknowledge of God." When we read such passages as this,—“God hath put in their hearts to fulfil his will,”—we can only exclaim in reverential awe, *O the depth!*

(13.) "The woman is that great city which reigneth over the kings of the earth."

That Rome is the City of the Seven Hills, presiding over the kings of the earth, is well expressed in the following line of Propertius :

"Septem urbs alta jugis, toti quæ præsidet orbi."

*Pagan Rome* was at its zenith in the reign of the Emperor Trajan, when the Cretan warrior seated on the "White Horse" of the First Seal attained the limits of his conquests. It then "devoured the whole earth, trod it down, and broke it in pieces," according to the prediction of Daniel. (vii. 23.) "The Empire was above 2000 miles in breadth, from the wall of Antoninus and the northern limits of Dacia to Mount Atlas, and the tropic of Cancer. It extended, in length, more than 3000 miles from the Western Ocean to the Euphrates. . . . The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the Ocean; and the images of *gold*, or *silver*, or *brass*, that might serve to represent the nations and their kings, were successively broken by the *Iron Monarchy of Rome*. . . . The Empire of the Romans *filled the world*, and, when that Empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether condemned to drag his gilded chain in Rome and the senate, or to wear out a life of exile on the barren rock of Seriphus, or the frozen bank of the Danube, expected his fate in silent despair. *To*

*resist was fatal, and it was impossible to fly.* On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers he could discover nothing except the ocean, inhospitable deserts, and hostile tribes of fierce barbarians."

What a comment have we in these words of Gibbon on the verse under consideration:—"The Woman is that Great City which reigneth over the Kings of the Earth."

We now turn to *Papal* Rome, and to the Pontificate of Innocent III. Fleury observes that this Pope "virtually proclaimed himself the only sovereign in the world." His maxim was that the sacerdotal power is as superior to the civil, as the Sun is to the Moon. "The Pope," he said, "is the luminary of the day, the civil authority being only the pale orb of night." This Pontiff was indeed *Stupor Mundi, the Wonder of the World!* It might with truth be said of him, "It was fatal to resist; it was impossible to fly." Of *Papal* as well as of *Pagan* Rome it may well be said, "The Woman is that Great City which reigneth over the Kings of the Earth."

## CHAPTER XVIII.



ELL what is meant by the “mighty Angel coming down from heaven, having great power, enlightening the earth with his glory?”

That immediately consequent on the *tripartition* of the Roman Empire, and just before the destruction of Rome by *volcanic fire*, a general impression will prevail in the Church and in the world, that the catastrophe is at hand. Rome will be

shunned as a place doomed to destruction, except by those who are wilfully blinded.

2. What is meant by his “crying mightily with a strong voice, Babylon the Great is fallen, is fallen?”

That the corruptions of the Church of Rome will be then fully exposed, and the egregious folly of men in mistaking a nest of iniquity for the Catholic Church.

3. What is meant by the “voice from heaven,

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?"

That God has a people in the corrupt Church of Rome, and that they will be solemnly urged to come out and be separate, remembering Lot's wife. It seems that the warning will be specially given to *the residents at Rome who fear God*, whether they be visitors or constant inhabitants. They will be loudly urged to escape for their life, lest they be consumed by the impending judgment. Thus warning was given to Lot to escape out of Sodom, and to the Israelites to depart from the tents of Korah, Dathan, and Abiram.

4. What is meant by the people of God being called on "to reward her, as she rewarded them, and to double unto her double according to her works; in the cup which she hath filled to fill to her double?"

They are said to *do* this, because they will apply to Rome the prophecies of Scripture which *foretel* her impending ruin. In like manner it is said of the "Two Witnesses," that "they have power to smite the earth with all plagues as often as they will," because they denounce the predicted vengeance of the Almighty against the inhabitants of the Roman world.

5. What is meant by the lamentation of "*the merchants*" over the fall of Rome?

They lament because their merchandise will be wanted no more. The Church of Rome will need no more "gold and silver and precious stones and pearls" to deck the Pope's Tiara and the images of saints; no more "ivory and brass and iron and marble and wood" for churches and crucifixes and altars and

images; no more "silk and fine linen and purple and scarlet" for the Popes and Cardinals; no more "cinnamon and odours and frankincense" for perfumes; no more "ointments and oil" for anointing; no more "fine flour" for the host; no more "wine for the carnivals; no more "wheat and sheep and cattle and horses and chariots" for the population of Rome; no more trafficking in the "bodies and souls of men." This last item in the wares of the Church of Rome contains a pointed allusion to the Romish priests, from the Pope downwards. The Romish doctrines of Purgatory, of offering up masses for the dead, of Indulgences, of bequests to the Church in the article of death, and the like, are nothing more or less than trading in "the souls of men." The expression, "No money, no mass!" has passed into a proverb. The Romish Clergy in Ireland are at this present moment raising a clamour against a Bill devised by Sir Robert Peel for putting an end to the nefarious practice of the Romish Church in Ireland of obtaining property from a dying Roman Catholic, to the injury of his relatives. They exclaim against it as depriving the poor dying man of an opportunity of "redeeming his sins." Is not this to traffic in "the souls of men?" The truth is that considerable part of the revenue of the Romish Bishops in Ireland is derived from this source, and *therefore* they are so clamorous against the "Irish charitable bequests Bill." The Romish Clergy should attend to those awful words of St. Peter, whom they call the first Pope: "There shall be false teachers among you, who privily shall bring in damnable heresies, even



denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. *And through covetousness shall they with feigned words make merchandise of you* : whose judgment now of a long time lingereth not, and their damnation slumbereth not." It is impossible to read this prophecy of St. Peter without seeing how exactly it applies to the Romish Clergy. When the Romish Bishops in Ireland talk of a man's "redeeming his sins" by a charitable bequest, they practically "deny the Lord who bought them" with his blood. Their professed anxiety for the salvation of souls is traced by the Apostle to its right source:—"Through covetousness shall they with feigned words make merchandise of you." The awful end of Popish Priests is then foretold:—"Whose judgment now of a long time lingereth not, and their damnation slumbereth not."

6. What are the judgments denounced on Rome before her destruction by *volcanic fire*?

"Pestilence and mourning and famine." The *pestilence* will probably be generated by the "pestilential swamps" of the Pontine marshes. The "mourning" will be like that of Egypt, when "there was not a house in which there was not one dead." As Rome has often starved Protestants to death, so now her own children will be tried by "famine." Her property will be taken from her; "she will be utterly burnt with fire;" in the language of the French Ambassador already quoted, "her carcass will be consumed by a slow fire."

7. Why are the holy Apostles and Prophets called on to rejoice at her fall?

Because the Popes seem to have studied the Bible only to pervert it. Innocent III. justified his extravagant assumption of power by the text in Jeremiah,—"I have this day set thee over the nations and over the kingdoms, to root out, and to pull down; and to destroy, and to throw down; and to build, and to plant." Also by Gen. i. 16,—“God made two great lights; the greater light to rule the day, and the lesser light to rule the night.” The same Pope declared that *St. Paul recommended dissimulation towards heretics*. And therefore the Dominicans were to worm themselves into the confidence of the Albigenses, that, having learnt from them their numbers, abodes, &c. they might deliver them up to be burnt alive! This was in fact an assertion that St. Paul approved of these diabolical proceedings! The blasphemous use made by the Pope of the name of *St. Peter* has been shown in the impious letter written by the Roman Pontiff to Pepin, son of Charles Martel. It should also be remembered that the Pope's Bull's are always fulminated in “the name of Almighty God, and the blessed Apostles, Peter and Paul.”

None of the saints is more blasphemed by the Church of Rome than the Virgin Mary. She is made to patronize idolatry, and is herself the great object of worship; so that Roman Catholics should be called *Marians* rather than *Christians*.

The following narration, furnished by a French officer, respecting the state of the prisons of the In-

quisition at Toledo, may serve as a specimen of the manner in which the Virgin Mary is blasphemed by the Papal priesthood:—

“In a recess in a subterraneous vault, contiguous to the private hall for examinations, stood a wooden figure, made by the hands of monks, and representing *the Virgin Mary*. A gilded glory encompassed her head, and in her hand she held a banner. It struck us all, at first sight, that, notwithstanding the silken robe, descending on each side in ample folds from her shoulders, she should wear a sort of cuirass. On closer scrutiny, it appeared that the forepart of the body was stuck full of extremely sharp nails and small narrow knife-blades, with the points of both turned towards the spectator. The arms and hands were jointed; and machinery behind the partition set the figure in motion. One of the servants of the Inquisition was compelled, by command of the general, to work the *machine*, as he termed it. When the figure extended her arms, as though to press some one most lovingly to her heart, the well-filled knapsack of a Polish grenadier was made to supply the place of a living victim. The statue hugged it closer and closer; and, when the attendant, agreeably to orders, made the figure unclasp her arms and return to her former position, the knapsack was perforated to the depth of two or three inches, and remained hanging on the points of the nails and knife-blades. To such an infernal purpose, and in a building erected in honour of the true faith, was the Madonna rendered subservient!—she, the immaculate and the blessed, who transfused celestial

grace into the pencils of the greatest painters, and the highest charm of which art is susceptible into the works of the most eminent sculptors !

“ One of the familiars, as they are called, of the Inquisition, gave us an account of the customary mode of proceeding on using this machine. The substance of his report was as follows :

“ Persons accused of heresy, or of blaspheming God or the saints, and obstinately refusing to confess their guilt, were conducted into this cellar, at the further end of which numerous lamps, placed round a recess, threw a variegated light on the gilded glory, and on the head of the figure and the flag in her right hand. At a little altar, standing opposite to her, and hung with black, the prisoner received the sacrament ; and two ecclesiastics earnestly admonished him, in the presence of the mother of God, to make a confession. ‘ See,’ said they, ‘ *how lovingly the blessed Virgin opens her arms to thee ! on her bosom thy hardened heart will be melted ; there thou wilt confess.*’ All at once the figure began to raise her extended arms : the prisoner overwhelmed with astonishment, was led to her embrace ; *she drew him nearer and nearer, pressed him almost imperceptibly closer and closer, till the spikes and knives pierced his breast !* Either agony or terror extorted a confession from the writhing wretch ; or if he still withheld it, he remained insensible in the arms of the figure, while the blood trickled from a hundred small but not mortal wounds. Oil and healing balsam were applied to them ; and on a carpet spread at the feet of the figure, in the vault

now brilliantly lighted up, he was left to come to himself. If this experiment failed, he was remanded to his dungeon, there probably to await fresh torments.

“It deserves remark, that the barbarians, by a perversion of language worthy of Satan himself, gave this machine of torture the appellation of *Madre dolorosa*—not the *afflicted* but the *afflicting* mother.”

The above account of the blasphemous use made of an image of the Virgin is quoted by Mr. Shoberl from a work entitled, “The World in Miniature.”

8. What is to be the end of Rome ?

She is to be swallowed up by an earthquake, attended with volcanic irruptions.

An *earthquake* is plainly foretold. “A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus WITH VIOLENCE shall that great city Babylon be thrown down, and be found no more at all. The agency of *volcanic fire*, is also alluded to. “The smoke of her burning” is mentioned *twice* in the present chapter ; in the next chapter it is said, “Her smoke rose up for the ages of ages,” that is, “for ever and ever.”

No more “harpers and musicians;” no more “pipers and trumpeters;” no more “craftsmen, of whatsoever craft they be;” no more “the sound of a millstone;” no more “the light of a candle;” no more “the voice of the bridegroom;” no more “the voice of the bride.”

Such will be the end of a city, which, in 1848, will have stood 2600 years.

9. What is the geological character of the *Campagna di Roma* or *Plain of Rome*?

“The country Round Rome,” says Mr. Lyell, “like many parts of the Tuscan States, has been at some former period the site of numerous *volcanic eruptions*; and the springs are still copiously impregnated with lime, carbonic acid, and *sulphuretted hydrogen*. A hot spring was discovered about 1827, near Civita Vecchia, by Signor Riccioli, which deposits alternate beds of a yellowish travertin, and a white granular rock, not distinguishable in hand specimens, from statuary marble. The mass accumulated near the spring is in some places about six feet thick.” The same writer observes, that “in the *Campagna di Roma submarine volcanic tufts* are interstratified with the older Pliocene strata of the Subappennine hills, in such a manner as to leave no doubt that they were the products of *eruptions* which occurred when the shelly marls and sands of the Subappennine hills were in the course of deposition.” “The volcanic soil is strongly impregnated with sulphur.” (Bell’s Geography.) Other quotations might be adduced to the same effect; but let these suffice. It is evident that the materials are ready for a terrific explosion, whenever the fiat of the Almighty shall go forth.

10. What three reasons are specially assigned for the destruction of Rome?

First, *the wealth* amassed by her Popes, Cardinals, and Bishops, by their unholy traffic in “the souls of men.” St. Peter gives the same account of them. “Through covetousness shall they with feigned words

make merchandize of you." For this reason the Romish Clergy are represented as "merchants," and are said to be "the great men of the earth."

Secondly, the "sorceries" of the Church of Rome. The word translated "sorceries" is, literally, "pharmacy." The Romish Church was symbolized in the preceding chapter by a Harlot "having a golden cup in her hand." This "cup" is now represented as *drugged*. Not only is it filled with intoxicating "wine," but ingredients have been added of a *stupefying* nature. "By her pharmacy were all nations deceived."

Thirdly, her *cruelty*. "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Great was the guilt of *Pagan Rome*. She harassed the Church of Christ with *ten* persecutions; under (1) Nero, (2) Domitian, (3) Trajan, (4) Adrian, (5) Marcus Antoninus, called also Aurelius, (6) Severus, (7) Decius and Gallus, (8) Valerian, (9) Aurelian, (10) Diocletian. In this list of persecutors we find the *mild* and *merciful* and *virtuous Trajan!* We find also *Aurelius*, so highly commended by Pope.—

"Who noble ends by noble means obtains,  
Or failing, smiles in exile or in chains,  
Like good *Aurelius* let him reign, or bleed  
Like Socrates, that man is great indeed!"

The catacombs bear sad evidence of the havoc which the demon of Pagan persecution made among the early Christians. One inscription runs thus:—  
"MARCELLA, ET CHRISTI MARTYRES CCCCL."

Five hundred and fifty martyrs in one tumulus!  
*Mild and merciful Paganism!*

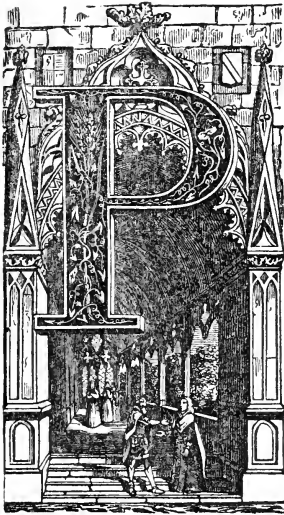
The last and most virulent persecution, namely, that under Diocletian, was foretold, as we have seen; as was also its ten years' duration. (ii. 10.)

Henceforth Rome was *nominally Christian*. A new series of persecutions now commenced under the Popes, who thus showed themselves to be, what in fact the Apocalypse represents them to be, *the worthy successors of Diocletian*. (vi. 11; xvii. 11.)

We will just add that the persecuting spirit of Popery is manifesting itself at the present moment in Madeira. The following is an extract from a letter received by the Rev. Reginald Smith, Rector of Stafford, Dorset, from Dr. Kalley, dated Sept. 27, 1844:—"The houses" of the Protestants "were given up to be sacked: beds, bed-clothing, chairs, tables—the whole furniture was broken, stolen, or destroyed; some of them were literally swept of everything but the litter of the soldiers. The provisions which should have served these most peaceful and well-behaved families for the winter were left at the disposal of the reckless soldiers."—Take away the power of England, and the influence of the press, and we should have similar excesses perpetrated by the Church of Rome at Madeira in the 19th century to those committed by her in Albigeois in the 12th and 13th centuries.



## CHAPTER XIX.



POINT out what is meant by “a great voice of much people in heaven, saying, Alleluia?”

The joy of the Church at the fall of her great enemy, Rome. The praise is ascribed to Him whose “right hand and whose holy arm hath gotten Him the victory.”

2. What is meant by “the Four-and-Twenty Elders and the Four Living Creatures falling down and worshipping God that

sat on the throne, saying, Amen, Alleluia?”

The joy of departed Saints in Paradise, because the time is come for their “receiving the adoption, to wit, the redemption of the body.” The “little season” foretold (vi. 11.) is expired.

The universal joy, both of the Church on earth and the Church in Paradise, is set before us in glowing language. “A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as

it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and his wife hath made herself ready."

3. What is meant by "the marriage of the Lamb?" and what by the "fine linen, clean and white," in which "His Wife is arrayed?"

The "Wife of the Lamb" is His Church, (Eph. v. 31, 32) elsewhere called "His mystical body;" that is, the entire company of believers of all ages and of every clime, the blessed company of Christ's faithful people. "The marriage of the Lamb" to His Church implies *the manifestation of His Church* to the world. This can only be effected, as far as regards *departed* saints, by their resurrection from the dead; as far as regards *living saints*, by their being all gathered together and united under one visible Head, which, as St. Paul teaches us will take place when they are "caught up in the clouds to meet the Lord in the air." The *dead* saints are "raised first," and, immediately after, the *living* saints are "changed in a moment, in the twinkling of an eye." Hence we learn that "the fine linen, clean and white," or rather, "clean and resplendent" is *the glorified resurrection body*. These glorified bodies are called "the righteousness," literally, "the justification of the saints," that is, the tokens of their justification.

"The marriage of the Lamb" implies the translation of the Bride to Heaven, the house of the heavenly Bridegroom. Then will our Saviour's wish be

fulfilled: "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." Then also will the prophecy of Daniel receive its accomplishment: "I saw in the night visions, and, behold! one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, and nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 13, 14.) That Christ has not yet received the kingdom is manifest from his not having yet returned. For, when he has received the kingdom, he will return. (Luke xix. 12, 15.) When he receives the kingdom, his people receive it with him, and this agrees with what follows in Daniel's prophecy: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And again: "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Dan. vii. 18, 27.) The same truth is repeated many times in the Apocalypse. (ii. 26, 27; iii. 21; iv. 4, 6; v. 10; xvii. 14; xix. 14; xx. 4, 6.) Then shall the prophecy of Isaiah be fulfilled: Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." If the Universe is so full of beauty, what must He be who

made it? and what must the Third Heaven be, which is its Centre and Metropolis and the more immediate Residence of the great Architect Himself? Well, too, may it be described as “the land that is very far off.” We know from Astronomy that the distance of the nearest fixed star is, at least, 62,481,500,000,000—or, sixty-two billions, four hundred and eighty-one thousand, five hundred millions of miles. Supposing a carriage on a railroad to travel 60 miles an hour, that is, a mile a minute, day and night, it would be 118,756,659 years in moving this distance, which is about 20,000 times the number of years that have elapsed since the Mosaic creation. It is possible that this distance, stupendous as it is, may require to be multiplied by a billion, or even a billion of billions, to express the distance between our planet and the Third Heaven.

4. Ought we not to meditate much on the glory of heaven?

We ought. “He said to me, Write, Blessed are they who are called to the marriage-supper of the Lamb.” Inconceivably glorious as the vision is, it will be fulfilled in due season. “These are the true sayings of God.”

5. What is the effect of this vision on the Apostle John?

He seems to have been completely overpowered by it. “I fell down at his feet,” that is, at the feet of the angel who showed him all these things, “to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and the fellow-servant of thy brethren that have the testimony of Jesus:

worship God ; for the testimony of Jesus is the spirit of prophecy." St. John had written of "the sufferings of Christ." The angel had now shown him a vision of "the glory that should follow." Their employments were essentially the same, namely, to bear witness of Jesus.

6. What is meant by the vision of "*heaven opened?*"

The advent of the Saviour with his saints to judge the world.

7. Explain the particulars of this vision.

The Saviour is represented on "a white horse" in contrast with the "white horse" of the First Seal. He is called "Faithful and True" to show the faithfulness of his promises and the truth of his threatenings. Thus in Chap. iii. 14, he is called "the Faithful and True Witness." It is added, "In righteousness he doth judge and make war ;" this denotes the equity of his administration. "His eyes were as a flame of fire ;" symbolizing his omniscience. "On his head were many crowns ;" an allusive reference to the Pope's tiara. "He had a name written that no man knew, but he himself,"—even the name Jehovah, the full meaning of which is known to none but Jehovah himself. "He was clothed with a vesture dipped in blood ;" an intimation that the time of vengeance is come. "His name is called the Word of God :"<sup>2</sup> as our words are the expressions of our thoughts, so is Christ the expression of the Father. "The armies in heaven followed him on white horses, clothed in fine linen, white and clean ;" the glorified saints are represented as an army of warriors ; the

whiteness and purity of their linen symbolize both their inward purity and the dazzling splendour of their appearance, and are also badges of their justification in the sight of God. There is also an allusive reference to the Romish Clergy who by virtue of the forged donation of Constantine claim the privilege of "riding on horses decorated with white trappings. "And out of his mouth goeth a sharp sword;" in token that "he shall smite the earth with the rod of his mouth, and with the breath of his lips slay the wicked." (Isai. xi. 4.) "He smites the nations, and rules them with a rod of iron;" wickedness will be then put down, and the Lord alone shall be exalted in that day. "He treadeth the wine-press of the fierceness and wrath of Almighty God; hence his "raiment" is represented as "dipped in blood." "He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS;" in contradistinction to Antichrist who has falsely usurped this title.

8. What is meant by the "*Angel standing in the sun?*"

The "*sun*" is in the Apocalypse the symbol of *royal power*. The glorified saints having now entered on their royal functions, the symbol must be interpreted of them; and it obviously applies to them with peculiar fitness; for they now "shine as the sun in the kingdom of their Father."

Proclamation is made "with a loud voice to all the fowls that fly in the midst of heaven to come and gather themselves together unto the supper of the great God; that they may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men,

and the flesh of horses, and of their riders, and the flesh of all men, both free and bond, both small and great.”

The chronology of the vision is that of the closing scenes of “the vintage,” when “blood came up to the horses’ bridles at the distance of 1600 furlongs.”

The Prophet Ezekiel tells us that the slaughter will be so great that the children of Israel will be employed *seven months* in burying the corpses. (xxxix. 12.)

9. Explain the final destruction of Antichrist.

It appears that this destruction will take place in Palestine. At the time of the overthrow of Rome by volcanic fire, it would seem that the Pope and his adherents are absent on an expedition to the Holy Land. Thus his destruction will happen when he is distant from his proper seat, just as Pharaoh was destroyed when at a distance from Egypt. The Pope’s final discomfiture and the overthrow of the Romish Clergy with him are thus described.—“The Beast was taken, and with him the false Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image. These both were cast alive into the lake of fire burning with brimstone.” Then shall the awful prophecy of Isaiah be fulfilled: “Tophet is ordained of old; yea, for the King it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.” (xxx. 33.)

What a monstrous delusion will Popery then appear in the sight of the whole world !

The adherents of the Papacy, and the entire army confederate against Jerusalem, are then struck dead on the spot. “The remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth ; and all the fowls were filled with their flesh.” So also Zechariah ;—“This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem : their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth.”

10. Does not Zechariah connect the destruction of Antichrist with the personal advent of Christ ?

Yes. Having described the future siege of Jerusalem, he adds,—“Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And *His feet* shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave asunder toward the east and toward the west, and there shall be a very great valley ; and half of the mountain shall remove toward the north, and half of it toward the south. *And the Lord my God shall come, and all the saints with thee.*”

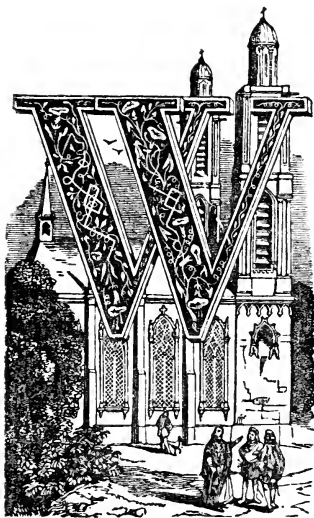
St. Paul also connects the destruction of the “Man of Sin” with the *literal* coming of Christ : for he describes “the Apostacy” as spanning the interval between the time when he wrote his second Epistle



to the Thessalonians and the Second Advent. He speaks of "the Lawless One" thus: "Whom the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming," evidently the "coming spoken of in the first verse of the chapter: "We beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together unto him."



## CHAPTER XX.



HAT is meant by the binding of Satan?

That he will no longer be permitted to “go to and fro in the earth, and to walk up and down in it;” that he will no longer be “the Prince of the power of the air;” but will be confined in “the Abyss,” or “deep,” till the end of the Millennium, when, having been “loosed for a little season,” probably for a few months or a year at most, he will be cast into

the “fire prepared for the Devil and his angels,” even “into the lake of fire and brimstone,” into which the Pope and Romish Clergy were cast before the Millennium, where “he will be tormented day and night for ever and ever.”

2. What do you conceive to be the nature of the First Resurrection?

That it is a *literal* one. And this for the two following reasons:—First, because the *death* alluded to

appears to be a *literal death*. Secondly, because the *Second Resurrection* is *literal*.

3. Show that the *death* alluded to is a *literal death*.

“I saw thrones,” says the Apostle, “and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and whoever had not worshipped the Beast, neither his Image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” It will not be denied that *the death of the martyrs symbolized in Chap. ii. was a literal death*. The altar, the temple, &c. are symbolical, but the *death* is *literal*. But in the vision of the Sixth Seal the number of martyrs was not completed. Rome *Papal* had not yet begun her murderous career. The Church of Rome had not yet shown herself “drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” The Popes had not yet been manifested as the successors of Diocletian, and the revived Seventh Head of the Roman Empire.

In the vision before us the list of Martyrs is completed. Rome *Papal*, as well as Rome *Pagan*, has filled up the measure of her iniquity. The “*souls*” seen under the altar in the Sixth Seal are seen again, with a large addition to their numbers, arising from Popish persecution. But instead of crying out “*How long, O Lord, how long?*” they are represented as *living* and *reigning* with Christ 1000 years. The

*death* is clearly a *literal* death. The *resurrection* must therefore be a *literal* resurrection.

We know also that our Saviour deduced the doctrine of *the resurrection* from the fact that "*God is not the God of the dead, but of the LIVING.*" This teaches us that *the life of the soul*, in Scriptural language, implies *the union of the soul with the body*. When therefore it is said "they lived," that is, "the souls" of the martyrs "lived," a reunion of soul and body is implied.

4. Show that the *Second Resurrection* is a *literal* Resurrection.

It is a *literal* Resurrection, unless we hold the opinion advocated by some, that it is the Apostacy in verses 8 and 9. But this opinion, though defended by learned men, must be given up as untenable.

5. Show that the opinion entertained by Whitby, Faber and others is untenable.

This has been so clearly shown by Mr. Birks that we cannot do better than quote his words:—

"Since the strange gloss which turns the apostacy of Gog and Magog into the second resurrection has still some earnest defenders, let us test it a little more closely. On this view there are two symbolical resurrections in this vision; the first, of the souls of the martyrs, or the principles of righteousness; the second, of the rest of the dead, or the principles of open ungodliness. I will now briefly show the many fatal objections which condemn this notion as utterly untenable and baseless.

"1. First, on this view the real resurrection will be

passed over in total silence. For in the closing part of the chapter the resurrection is not named; it is only implied by the plain contrast and correspondence between the second death and the first resurrection. On the present hypothesis this relation is destroyed, and the implication perishes also. So that, on this view, the vision will reveal nothing but a judgment of the dead as dead, or of disembodied spirits.

“2. Next this abuse of symbols makes a prediction of a real resurrection impossible. For the rising of all the dead, in two divisions, is thus made to denote merely two revivals of religion and of ungodliness. Hence no terms will be left by which a real resurrection can possibly be predicted.

“3. Thirdly, before these two symbolical resurrections neither party will have symbolically arisen. In other words, there must then be no signal spread either of religion or ungodliness. Yet a signal confederacy of ungodliness is the last previous event which the vision describes. This alone should be enough to convict the interpretation of inconsistency and falsehood.

“4. Fourthly, we are guilty hereby of a double violence on the words. Where the text does *not* express the resurrection at all (verses 12—15), it is taken for granted. While it *is* stated and expressed with a double emphasis, ‘*the* resurrection, *the* first one,’ its reality is entirely denied. Surely this is to put in and leave out at the license of a private will.

“5. Fifthly, the two symbolical resurrections, by the hypothesis, are similar in kind, and occur in the

same vision. And yet the description of them has not one point in common. For, in the last apostacy, no mention of the apostates as the dead occurs. No thrones are assigned them, no judgment is given to them. Instead of being described as raised, they are, on the contrary, said to be slain and devoured by fire. Every feature and phrase is one of contrast and not of resemblance. And hence we may reason thus. If the reign of the martyrs and the last apostacy are the two events contrasted, since the latter is a simple narrative, and not symbolical, then the former also is a simple narrative, and implies a true and personal reign.

“6. Sixthly, the contrast in verse 5 is rendered totally unmeaning. “But the rest of the dead lived not again,” &c. For translate the symbols into plain language, and what will be their force? There was a signal revival of holiness in the earth; but a signal revival of ungodliness did not take place till the thousand years were finished. How strained and unnatural is this! The words in the text imply a natural tendency in our minds to look for the two resurrections at the same time; and correct this expectation. ‘A first fruits were raised, but the rest were not raised then, nor till after a thousand years.’

But who could ever fancy that the most signal triumph of ungodliness would concur in time with the most signal triumph of holiness?

“7. The symbol, again, in this second figurative resurrection, is quite unnatural. Let us grant that the rising of the martyrs and eminent Christians might denote the revival of true religion. The rest

of the dead will then be all the dead of all ages, holy or unholy, except these eminent Christians. Thus, the rising of a company mingled of good and evil will denote a triumph of unmingled wickedness. The resurrection of the vast majority of mankind in all ages will be the symbol for the growth of wickedness in the sinners of one generation. Can any thing be more harsh and unnatural than such imagery used for such a purpose?

“8. The first clause of verse 6 loses nearly all force or meaning on this view. It must then apply either to the martyrs themselves, or to the millennial Christians. If to the martyrs, it will be equivalent to this. ‘Blessed and holy is he who is used symbolically, by his resurrection in vision, to describe this great revival of true religion.’” If to the millennial Christians, we have to sacrifice the truth of every clause. For these are not raised either properly or symbolically; they have no peculiar exemption from the second death beyond any other believers; neither do they reign, either literally or symbolically, but are only subjects of Christ’s kingdom.

“9. The expression, ‘to have a part in the first resurrection’ is an evident contrast with the solemn words in chapter xxi. 9. They are not a contrast to anything in the account of the great apostacy. But the words in chapter xxi. 9, relate to the final doom of the wicked; therefore the words in chapter xx. 6, must relate to the full glory of the righteous in the resurrection.

“10. Not to be hurt of the second death is a *distinctive* privilege that marks the subjects of the first

resurrection. Now, this is *not* a distinctive privilege of millennial, as compared with other believers, but it *is* a distinction of the righteous dead, as contrasted with all others who have to be raised.

“11. The words at the close of the verse refer us to Rev. v. 10. There the saints in heaven express their joyful anticipation:—“Thou hast made us to our God kings and priests, and we shall reign on the earth.” How strangely diluted will this appear, by the proposed construction—that they are made symbolical representatives of the millennial blessedness, and shall hereafter be used as symbols to express a great revival of religion on the earth! What do we gain by such constructions, but change the most solid and simple promises into shadows that elude our grasp?

“12. The fifth verse and the verses 7—9, are equally narrative, and occur in the same context. If, then, the event referred to be the same, these contradictions will follow. First, that the same parties may be described as the dead, and as nations living on the earth. Next, the living apostates of one age may be fitly described as all the dead of all ages, except the martyrs and confessors. Next, that a Satanic delusion is fitly termed a living again, and the consummation of spiritual ruin a figurative resurrection. Lastly, that the resurrection of the rest of the dead relates entirely to an event in which the dead are not mentioned, but the living only, and has no reference to that solemn event where the dead, and no others, are four times expressly named by the Holy Spirit.



“Surely this is enough to show the hopeless labyrinth of confusion and error, which results from the second figurative resurrection; and though Mr. Marsh speaks of acquiescing in the common interpretation, I believe that this hypothesis was never born before the present century. And yet it may possibly struggle hard for life; since without its help it is scarcely possible to escape the argument for a literal first resurrection. The explanation of Vitranga, that by “the rest of the dead” is meant “all the dead,” though wide as the poles from the one maintained by our author, is scarcely less harsh and violent. Yet, however untenable, it certainly requires less violence, and involves fewer contradictions.

“Since writing the above, I have observed with surprise, that Mr. Faber, in the last edition of his Sacred Calendar, advocates the construction here opposed. There are few authors whose name carries a superior weight, or to whose judgment I should personally be more disposed to yield a willing deference. But here the maxim applies, *Amicus Plato, sed magis amica veritas*. It is my full and firm conviction that the arguments just offered are invincible and decisive.

“One reason is alleged by him for the identity of the apostacy and resurrection which I should else have never suspected; and I am still surprised that so able a writer could rest on it for a moment. ‘The resurrection of the rest of the dead takes place, we are told, at the end of the thousand years. But the end of the thousand years is not the end of the world. Therefore what is called the resurrection of the rest

of the dead, occurring at the end of the thousand years, and long before the final consummation of all things, cannot be the *literal* resurrection of the dead, both small and great, which the prophet fixes to the unkonwn and undefined epoch of the literal day of universal judgment.'

'Now, the sole basis of this argument is the single clause—"The rest of the dead lived not till the thousand years were finished." And so far from that phrase fixing the event to the moment when the thousand years expire, it is well known to critics that exactly the same phraseology may be, and is used, when the event spoken of *never occurs at all*. The inference is therefore without the slightest foundation.

Let the reader compare only Gen. xlix. 10; xxviii. 15; Isai. vi. 9—12; Matt. i. 25, and he will see that the construction of the learned writer would contradict the facts in every case, and even involve consequences the most revolting and unnatural. And further, there is nothing in the prophecy from which we can certainly gather that the open apostacy lasts beyond even a single year. The materials are all ready when the Tempter is loosed to deceive, and we have no means of deciding how rapid may be the success of that awful delusion. The argument, then, on which Mr. Faber chiefly relies, rests on a demonstrable error of critical interpretation, and a conjectural inference that is quite uncertain. There is no writer from whom, on public and private grounds, I regret more sincerely to differ on any point; but to pass over an argument without notice, on which such a stress has been laid, might have seemed like

the conscious evasion of a real difficulty ; while, in truth, there is none whatever in the words of the prophecy.”

6. Show that the *life* of the *souls* of the martyrs cannot mean merely a spread of their principles, as Scott and others maintain.

In the first place, as Mr. Birks observes, “the word *soul* is constantly used in connexion with whatever is most strictly *personal* ; while the word *spirit* is commonly employed when there is a *federal* or *vicarious* meaning. Thus John the Baptist came in the *spirit* of Elias ; but it would do violence to every rule of Scripture language to say that he came with or in the *soul* of Elias.” The truth is that the Hebrew word *ruach*, as also the Greek word *pneuma*, translated *spirit*, often means *disposition*, *temper*, *sentiments*, and the like. But the Hebrew word *nephesh*, as also the Greek word *psyche*, translated *soul* is never used in this sense.

Secondly, we observe that by *the life of the soul*, according to the general usage of Scripture, is meant *the union of soul and body*. (Luke xx. 37, 38.)

7. Are there not some texts of Scripture which speak of the First and Second Resurrections as if they were to happen at the same time ?

There are. So also there are texts which speak of the First and Second Advents of Christ without noting the interval of more than 1800 years between them : for instance, “the acceptable year of the Lord, and the day of vengeance of our God” are joined together (Isai. lxi. 2), though the former referred to the Saviour’s First Advent, the latter to his Second.

Accordingly, when Jesus read the passage in the synagogue at Nazareth, adding, "This day is this scripture fulfilled in your ears," he closed the book at "the acceptable year of the Lord," without reading further. (Luke iv. 16—21.)

It was to be expected that late prophecies would be more full and explicit than earlier ones; and this is precisely the case. The Apocalypse, which is Christ's *last* revelation to his Church, contains the *fullest* account of the future.

8. Explain what you mean by "*the Twelve Hours' Sleep of the Apostles Peter and Paul.*"

The Fifth Seal has evidently a retrospective bearing. The Martyrs, as if worn out with a succession of persecutions, are heard exclaiming, "How long, O Lord, Holy and True, dost thou not judge and avenge our blood on them that dwell on the earth?" We have seen that this Seal symbolizes the *tenth* persecution, namely, that of Diocletian, the last and most bitter of all. At the same time, allusion is made to the *nine* preceding persecutions, of which the first was instigated by Nero, A. D. 64. In this persecution the Apostles Peter and Paul were martyred. The martyrdom of St. Peter is generally fixed at A. D. 66, or A. D. 67; that of St. Paul at A. D. 65, or A. D. 67.

There is also reason to believe that the 1290 years of Daniel terminated in 1820, when the 2300th year also commenced. (Dan. xii. 11; viii. 14.) The 1290 years date from Justinian's compilation of the "*Corpus Juris*," A. D. 530. The 1335th year may therefore be expected to terminate, and consequently the

First Resurrection to take place, A. D. 1865, according to the text in Daniel,—“Go thy way, Daniel, for thou shalt rest and stand in thy lot at the end of the yomin,” or “full year,” that is, the 1335th year. (Dan. xii. 12, 13.)

From the martyrdom of St. Paul, A. D. 65, to A. D. 1865, is exactly a period of eighteen centuries.

The visions relating to these *eighteen centuries* were seen by the Apostle in the course of *twelve hours*; for *seventy-five years* seemed to him but *half an hour*. (viii. 1.)

Moreover, he tells us that he was “in the spirit on the Lord’s day;” and in St. John’s time it was the custom to compute from *sunset* to *sunset*, instead of from midnight to midnight, as with us; consequently, we have here a beautiful figure. The persecutions through which the Church of Christ is called to pass, are symbolized by *a dark night of twelve hours*. And thus that text is realized,—“Heaviness may endure for a night, but joy cometh in the morning.”

The figure is also a beautiful one in another point of view. The death of a Christian is often represented in Scripture as “a sleep,” a “sleeping in Jesus.” “This expression,” says the present Bishop of Calcutta, “is one of the most tender that can be conceived. Death was never described as a sleep, in the sense of a natural and short repose, to be succeeded by the dawn of a new and glorious day, till the Gospel so proclaimed it. The image of sleep, indeed, as of a stern interminable state of inactivity and silence had been long known; but that of sleeping as of a child in the arms of a mother, to be fol-

lowed by the trump of a blessed resurrection dawn, was first announced in the Christian revelation. Death now is only a brief repose ; the body resting from its labours, and the soul being present with the Lord in holiness and felicity.”

Very beautifully is this figure brought out in the Apocalypse. The death of the Apostles Peter and Paul, and of the martyrs who suffered with them in the Neronian persecution, is compared to a *Twelve Hours' Sleep*, terminating at six o'clock in the morning—an apt illustration of the *resurrection dawn*. The martyrs under the Diocletian persecution are represented as “sleeping” about *Ten Hours and a Half*. The Albigenses who were massacred at the commencement of the Thirteenth Century, “sleep in Jesus” about *Four Hours and a Half*. The repose of our martyred Reformers, who suffered under the Marian persecution, is brief indeed ;—but little more than *Two Hours*.

9. Explain the rebellion at the close of the Millennium.

Sin exists during the Millennium, but is kept under ; the materials exist for an explosion when once the Tempter is loosed. The judgment of God descends upon the rebels. “Fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the Beast and the False Prophet are, and shall be tormented day and night for ever and ever.”

10. Explain the Second Resurrection.

The time is now come for the *wicked dead* to be

judged. Fain would they hide themselves in the grave, but they cannot ; they must come forth to the Resurrection of Damnation. "Whosoever was not found written in the Book of Life was cast into the lake of fire." The Second Resurrection is most awful, being, in fact, but the prelude to "the Second Death."



## CHAPTER XXI.



DESCRIBE what is meant by “a new heaven and a new earth?”

That the earth will be renovated and purified by the fire of the last judgment, and not annihilated as some have inferred from 2 Peter, iii. 10, 12. St. Peter himself reveals the same truth when he adds, “Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.”

One geological peculiarity of the “new earth” will be the absence of “a sea.” At present 114 millions of square miles, or three-fifths of the surface of the globe, are covered by seas, and another large proportion by vast bodies of fresh water, by polar ice and perpetual snows; so that, taking into consideration sterile tracts, morasses, &c., scarcely more than one-fifth of the surface of the earth is fit for the habitation of man.

This state of things will be done away after the



final judgment. The earth will be fitted to be the abode of holy beings, who shall be training up through countless generations for a life of eternal blessedness.

2. Will any living in the flesh be saved through the fire of the last judgment?

Yes, according to the statement of Isaiah, li. 16, where the prophet, having observed that "the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner," adds, "I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Many passages of Scripture lead us to expect a continuance both of Israel and of Gentile nations in a state of righteousness on earth. We can only mention a few of them. "And they shall dwell in the land that I have given unto Jacob my servant wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, and I will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them, yea, I will be their God, and they shall be my people. And the Gentiles shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore." (Ezek. xxxvii. 25—28.) "Thy people shall be all righteous; they shall inherit the land for ever: the branch of

my planting, the work of my hands, that they may be glorified." (Isai. lx. 21.) "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice from henceforth, even for ever." (Isa. ix. 7.)

The Covenant which God made with Noah was "*for perpetual generations*" and is called "*an everlasting covenant.*" (Gen. ix. 12, 16.)

The land of Canaan was given to Abraham and his seed after him "*for an everlasting possession.*" (Gen. xvii. 8.)

In the second commandment we find these words: "For I the Lord thy God am a jealous God visiting the sins of the fathers upon the children unto thirty and forty, to them that hate me; and showing mercy unto thousands, to them that love me, and to them that keep my commandments." If we translate "thirty and forty" by "the third and fourth generation," we are bound to translate "thousands" by "a thousand generations."

"Thou hast confirmed to thyself thy people Israel to be a people unto thee for ever." (2 Sam. vii. 24.)

The whole of the 37th Psalm contains a contrast between the wicked who are "consumed out of the earth," and the righteous who "abide in it for ever."

"The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. The righteous shall be recompensed in the earth; much more the wicked and the sinner." (Prov. ii. 21, 22; xi. 31.)

“As the new heavens and the new earth which I shall make shall remain before me, saith the Lord, so shall your seed and your name remain.” (Isai. lxi. 22.)

In Psalm cv. 8, the oath to Abraham is styled “the word which he commanded to a thousand generations.”

These passages may suffice from the Old Testament; we will add a few from the New.

“He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.” (Luke i. 32, 33.)

“The glorified Church is called by St. Paul “The Church of the First-born,” a title conveying the idea of further and wider additions to the family of the redeemed.

So also St. James: “Of his own will begat he us with the word of truth that we should be a kind of first-fruits of his creatures.”

In like manner St. Paul represents Christians under the present dispensation as “receiving the first-fruits of the Spirit.” In the same chapter (Rom. viii.) a glory and redemption of the creation itself, distinct from that of the risen saints, is plainly revealed.

In Eph. iii. 20, 21, we have this remarkable prayer of the Apostle Paul: “Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the Church by

Christ Jesus, UNTO ALL THE GENERATIONS OF THE AGE OF AGES. *Amen.*”

These passages with others which might be adduced, teach us to look forwards to the union of a heavenly glory and an earthly blessedness; the glory of the New Jerusalem, and the blessedness of countless generations training up for ever on earth to swell the family of the redeemed.

### 3. What is meant by the “*New Jerusalem?*”

The glorified saints; whose blessed society and fellowship are aptly symbolized by *a city*. This city is styled *Jerusalem*, which denotes *an inheritance of peace*; and the *New Jerusalem*, to distinguish it from the literal Jerusalem. The reign of David, who was “a man of war,” is a type of Christ’s millennial kingdom, when he puts down every enemy; the reign of Solomon, “the peaceable one,” is a type of the reign of “the Prince of Peace” for ever and ever. The glowing description of the 72nd Psalm will then be realized.—“In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. They shall fear thee as long as the sun and moon endure, throughout all generations.”

### 4. What are the peculiar features of this new state of things?

First, the unveiled presence of God without the need of a Mediator. “And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

Secondly, the absence of all sorrow. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Everything of a painful nature will be then done away. "He that sat upon the throne said, Behold I made all things new. And he said unto me, Write; for these words are true and faithful."

5. What do we learn from the city being represented as *a cube*?

We learn *the perfect communion* which will exist in all parts of this heavenly society. As Mr. Bickersteth observes, "It is builded as a city that is compact and complete in itself; no jarring, envy, jealousy, or pride, even for a moment, have place within its borders; no breach in the walls, no unhewn stone or untempered mortar in its building. No: there is the blending together in entire unity of all saints, however named here below, of every age, of every clime, of every tongue, of every period, from the creation to the return of the Lord in glory, and that in mutual joy and perfect felicity. All, all are one in the Father and in the Son, and that for ever."

6. What do we learn from the length, breadth, and height of the city, being represented as 12,000 furlongs?

A cube consists of 12 sides, and each side is represented as 12,000 furlongs. Consequently, the united length of the 12 sides is 144,000 furlongs. It is impossible to observe this without seeing that there is a pointed allusion to the 144,000 Sealed Ones, of whom

12,000 were sealed out of each tribe of the mystical Israel. The New Jerusalem therefore consists of *true believers who have been sealed by the Spirit of God unto eternal life.*

7. What do we learn from the assemblage of *pearls*, and *precious stones*, and *pure gold*, and *clear glass*?

We learn *the abundance of spiritual grace* which will be bestowed on the glorified Church. "All that is precious," observes Mr. Bickersteth, "beautiful, honourable, and lovely, selected from all lands, brought out from the most hidden recesses or the most distant regions, is there gathered together. All manner of precious stones, pure gold, pearls, and clear glass, are there. Every thing that is rare, excellent, and valuable of grace and goodness, in all past ages, in the souls of God's people, will there be assembled, perfected, and fully manifested. All opposite and contrasted graces will then be shining forth in perfect harmony and beauty; *the jasper-stone clear as crystal; the city, pure gold like unto clear glass; every several gate one pearl; each foundation a precious stone of distinct beauty, and perfect in its kind and excellence.* If the figures be thus glorious, what a glory must there be in the completed reality!

8. Why is the city represented as "*having the glory of God*?"

Because the glorified Church will be manifested as "the fulness of him that filleth all in all." (Eph. i. 23.) What a scene of glory must that be when millions on millions of saints meet together in resur-

rection-bodies, shining beyond the brightness of the sun! Well may it be said,—“They have no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.”

9. Why are “*twelve angels*” represented as stationed at the “*twelve gates*?”

To teach us that *angelic intercourse* will form another part of the blessedness of the redeemed. The glorified saints will be themselves “equal to the angels,” and will have “an innumerable company of angels” for their associates for ever.

10. What is meant by “the nations of them which are saved walking in the light of it, and the kings of the earth bringing their glory and honour into it?”

We have already observed that the Scriptures lead us to expect a union of heavenly glory and an earthly blessedness; the glory of the New Jerusalem, and the blessedness of countless generations training up for ever on earth to swell the family of the redeemed. The passage under consideration is confirmatory of this view.

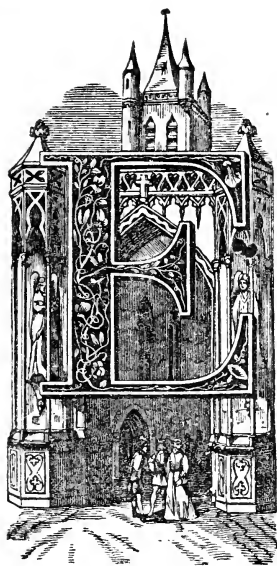
When the saints are translated to their glory, those only are left who are unbelieving and impenitent. The enmity of the Gentile nations seems to be then directed against the Jewish nation, who have not yet received the true Messiah. This will be “a time of trouble such as never was since there was a nation.” The Jews are reduced to the lowest extremity, when the Messiah appears for their deliverance. (Zech. xii.) They are miraculously con-

verted, even as St. Paul was. The army of Antichrist is destroyed, as we have seen; many of the Gentiles *remember themselves and turn unto the Lord*; and these, with those who only yield a feigned obedience, are the subjects of the Millennial kingdom. At the close of the thousand years open rebellion breaks out, and the apostates manifest their hatred to "the camp of the saints and the beloved city." The rebels are first slain by fire, and then raised with the rest of the wicked dead for judgment. But we are not told that the living righteous are translated to heaven, as is the case with those who are alive at the Saviour's premillenary Advent. It appears that the living righteous are spared, and from them springs a seed which shall, in successive generations, be trained up for heavenly glory.





## CHAPTER XXII.



EXPLAIN what is meant by the “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb?”

The continual supplies of life and strength, of light and knowledge, of joy and gladness, which the glorified saints will be for ever receiving. The unalloyed nature of these supplies is symbolized by the *purity* and *crystal-line clearness* of the water; their invigorating effects by the epithet, “*the water of life;*” their eternal duration by their inexhaustible source, “*the throne of God and of the Lamb.*”

2. What is meant by “*the tree of life?*”

The correct translation is “A tree of life,” not “**THE tree of life.**” And this observation removes a difficulty which has puzzled many commentators, namely, how *one and the same* tree could be on *either* side of the river. The Apostle beheld a street running

through the city, and in the midst of the street a river, and on each side of the river a tree of life. Each tree "bare 12 manner of fruits, and yielded its fruit every month; and the leaves of the tree were for the healing of the nations."

The blessedness of the heavenly state is symbolized, not only by the "water of life," but by "the fruit of the tree of life." The idea of *variety* is thus added, and also of *substantiality and suitableness*. Each "tree of life" bears 12 sorts of fruit, and produces its fruit 12 times a year. Thus the city has 12 sides; each side is 12 units in length, the unit being 1000 furlongs; the wall of the city measures 12 times 12 cubits; each tree of life bears 12 sorts of fruit, and this 12 times a year. An evident allusion to the 12 times 12 thousand sealed from the 12 tribes of the mystical Israel.

The tree of life being doubled may teach us the *fulness* of joy which is at God's right hand.

The analogy of Scripture leads us to expect that the visions of this "river of water of life," and the "tree of life," will have a *literal* as well as a *figurative* accomplishment.

"The waters" on which St. John beheld "the Woman sitting," denote *literally* the pestilential swamps of the Pontine marshes; *figuratively*, "peoples and multitudes and nations and tongues."

In like manner, we have reason to expect that these glorious visions will have, in many respects, a two fold accomplishment. First, *literally*, as regards the *literal* Jerusalem, which will be then the Metropolis of the earth; and *figuratively*, as regards the *figu-*

*rative* Jerusalem, that is, the company of the glorified saints. Whence we learn that the renewed earth will be the antitype of Paradise, and that its appropriate designation will be ‘Paradise Restored.’

3. What are the other particulars given us respecting this glorious state?

First, “there shall be no more curse.” The earth and its produce, animate and inanimate, suffer through the sin of man. How different is the earth now from what it was when God pronounced it to be “very good!” At the time of “the restitution of all things,” the earth will recover her pristine beauty, yea, will appear more beautiful than ever!

Secondly, “the throne of God and of the Lamb shall be in it.” The unveiled presence of Jehovah will make the dispensations of “the ages of ages” so exceedingly, so transcendently glorious!

Thirdly, “his servants shall serve him; they shall see his face; and his name shall be in their foreheads.” They delighted to serve God here below; they will now serve him without distraction, without weariness, without intermission, in his immediate presence, for ever.

Fourthly, “they need no candle, neither light of the sun, for the Lord God giveth them light.” What need of a rushlight at noonday?—what need of the sun when THE LIGHT HIMSELF is present?

Fifthly, “they shall reign throughout the ages of ages.” The glorified saints will be kings; their subjects will be holy beings living in the flesh on earth, and training up through countless generations to swell the family of the redeemed. “The people of

the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever.”

4. What was the impression made on the mind of the Evangelist, when he beheld these glorious visions?

He was overpowered, as before, and fell down at the feet of the angel to worship him. He was again reminded that the angel and he were alike fellow-servants of God, whom alone they should worship.

5. What is meant by the expression, “He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; and he that is holy, let him be holy?”

That the time of probation would be extended. At the same time a word of warning is added:—“Behold! I come quickly; and my reward is with me to give every man according as his work shall be.”

6. Why is it so often asserted that the Saviour comes *quickly*, since seventeen centuries and an half have elapsed since the Apostle saw these visions—and the Saviour has not yet come?

According to Apocalyptic time, seventeen centuries and an half are symbolized by *eleven hours and forty minutes*, a short period indeed! Besides, the Saviour would have his Church live in constant expectation of his coming. “This has been the duty of the Church in every age; for there has been no prophecy so plainly revealing the time, and so understood by the Church in any past age, as might hinder any Christian from the expectation in his day. True it is that dates were given, but they were purposely

veiled in mystical numbers that the Church might never be without this blessed hope ; and that countless multitudes, accounting the long-suffering of our God salvation, might obtain its endless glories." (Mr. Bickersteth.)

7. What is meant by the command, "*Seal not the sayings of the prophecy of this book ; for the time is at hand ?*"

The Apocalypse was not to be regarded as a sealed book, as if it referred to distant events only, though they also were included ; some of its prophecies were to be accomplished *immediately*. The Cretan warrior, in imperial costume, seated on the white horse, commenced his career, *either the very year* in which St. John beheld the vision, or *the year following*.

In like manner our Lord said to his disciples,— "This generation shall not pass away till all these things be fulfilled, rather "be in the course of fulfilment."

How many persons there are in the present day, though living under the Seventh Trumpet and the Sixth Vial, with the Seventh Vial fast approaching, to whom the Apocalypse is as much a Sealed Book, as if the Lamb had never prevailed to open the Seals !

8. What is the blessedness promised by Christ to those that "do his commandments ?"

Access to the Tree of Life, and an entrance through the Gates into the City. This latter promise specially refers to the translation of the saints, when "an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. i.11.)

9. Why is Jesus called “*the bright and morning star?*”

Because he rises in the hearts of his people, causing them to rejoice in hope of the glory of God. This is the very end for which prophecy is given. (2 Pet. i. 19.)

10. What is the reply made by the Church to the Saviour’s promise of his speedy Advent?

Her answer is, “Amen, even so, Come, Lord Jesus!”

Whether we live till the Saviour’s Advent, or die before, may we all—he who writes this Catechism, and they who read—welcome his coming, and be admitted to sit down with Abraham, Isaac, and Jacob, at the “marriage-supper of the Lamb.



## CHRONOLOGICAL TABLE

OF THE PRINCIPAL EVENTS PREFIGURED IN THE  
APOCALYPSE :

ARRANGED ACCORDING TO APOCALYPTIC TIME.

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\* \* \* The reader is requested to observe, 1st, that the 12 minutes which represent the interval between the martyrdom of St. Paul and the Domitian persecution are the 12 minutes in which St. John beheld the Vision of the Son of Man walking in the midst of the Seven Golden Candlesticks, and received a commission to write the Seven Epistles to the Seven Churches; 2dly, that in a certain sense the whole of the Apocalypse is included in the Fifth Seal, for that Seal is *retrospective*, going back to the Neronian persecution, when *Pagan* Rome first imbued her hands in the blood of the saints; and also *prospective*, looking forwards to the persecutions of *Papal* Rome, when the entire list of martyrs would be completed; and to the martyrs' reward, namely, the First Resurrection and the glories of the New Jerusalem: 3dly, that the scale of time, according to which the following Table is constructed, is that of 75 years to half an hour. (viii. 1.)

*Chronological Table, &c.*

A. D.

- 64 5h. 59' 36" or *Twenty-four Seconds to Six in the Evening.*  
First year of the *Neronian* persecution.
- 65 6h. *Six o'clock in the evening. Sunset. Martyrdom of St. Paul.*
- 66 6h. 0' 24". *Martyrdom of St. Peter.*
- 95 6h. 12'. *Domitian* persecution. St. John banished to Patmos.
- 96 6h. 12' 24". Accession of Nerva. The First Seal opened. (vi. 2.) Some chronologers place the accession of Nerva in the following year.
- 107 6h. 16' 48". *Trajanian* persecution. Martyrdom of Ignatius.
- 118 6h. 21' 12". *Adrian* persecution.
- 161 6h. 38' 24". Persecution by *Marcus Antoninus*, called by Pope, the *good Aurelius*, and by Adam Smith, *mild, just and beneficent.*
- 163 6h. 39' 12". Martyrdom of Justin.
- 167 6h. 40' 48". Martyrdom of Polycarp. In the course of this persecution the martyrdoms at Lyons and Vienna took place.
- 192 6h. 50' 48". The Second Seal is opened. (vi. 4.) Murder of Commodus.
- 202 6h. 64' 48". *Severian* persecution.
- 213 6h. 59' 12". The Third Seal is opened. (vi. 5, 6.) Edict of Caracalla.
- 215 7h. *Seven o'clock.*
- 248 7h. 13' 12". The Fourth Seal is opened. (vi. 8.) Dreadful mortality throughout the Roman Empire. Terrible persecution by *Decius*, continued afterwards by *Gallus.*
- 272 7h. 22' 48". *Aurelian* persecution.
- 303 7h. 35' 12". *Diocletian* persecution. The Fifth Seal is opened, and the Apostle sees the souls of the martyrs who have suffered under the previous persecutions, and they cry out, "*How long, O Lord.*" (vi. 10.)



A. D.

- 311 7h. 38' 24". The Tenth persecution is drawing to a close. (xii. 2.) The Roman Empire is at this time divided into *three parts*, which are often alluded to in the Apocalypse, namely, the Western Empire, the Illyrian Prefecture, and the Eastern Empire. (xii. 4.)
- 313 7h. 39' 12". The Christian Church in the pangs of child-birth. (xii. 2.) Termination of the 40 weeks' or 280 mystical days' gestation, reckoning from the Saviour's Resurrection. This is sufficient of itself to prove the truth of the *year-day* theory. Termination of 110 weeks of years, or 770 mystical days from the Edict of Artaxerxes Longimanus for the advancement of the Jewish Church.
- In March of this year an Edict is issued by Licinius and Constantine for the protection and advancement of the Christian Church. Birth of "*the Man child.*"
- At this crisis the Dragon assaults the Church, but is worsted. On the 30th of April that most implacable enemy of the Church, Maximin, is defeated by Licinius. The Man child "*caught up to God and to his throne.*" (xii. 5.)
- First shock of the Earthquake of the Sixth Seal. (vi. 12.)
- 324 7h. 43' 36". Second shock of the Earthquake of the Sixth Seal. Licinius defeated by Constantine. Christianity the Established Religion of the Roman Empire.
- Germination of the Apostacy. Christians divided in the sight of God into two classes, the Sealed and the Unsealed. (vii. 3—8.) The former constitute a Church within a Church. This Sealing has been going on ever since. The proportion of true Christians is represented as *one to forty-seven*.
- No sooner has Pagan Persecution ceased than the Church is assailed with Arianism, worldly-mindedness, and the instealing Apostacy. The true Church seeks seclusion and retirement, and flies to the Cottian Alps. (xii. 6.)
- 365 8h. *Eight o'clock.*

A. D.

- 390 8h. 10'. The Pagan Religion prohibited by Theodosius. Final dejection of the Dragon. (vii. 9.)
- 391 8h. 10' 24". Era of Augustine, who is raised up to proclaim the doctrines of grace, especially the doctrine of the final perseverance of the saints. (vii. 9—17.)
- 395 8h. 12'. The Seventh Seal is opened. The Gothic nations are in arms. End of the 28' 24".'s "*silence in heaven.*" (viii. 1.)
- 397 8h. 12' 48". Fearful spread of the Apostacy. *Vigilantius* raised up to protest against it. For so doing he is called by Jerome *a monster* and *a madman*, and is branded with the stigma of *heresy*. Renewed flight of the Church into the wilderness. (xii. 14.) *Vigilantius* crosses the Cottian Alps.
- 400 8h. 14'. Sounding of the First Trumpet. Invasion of Italy by Alaric the Goth. (viii. 7.)
- 429 8h. 25' 36". Sounding of the Second Trumpet. Invasion of Africa by Genseric the Vandal. (viii. 8.)
- 452 8h. 34' 48". Sounding of the Third Trumpet. Invasion of Italy by Attila the Hun. (viii. 14.)
- 476 8h. 44' 24". Sounding of the Fourth Trumpet by Odoacer, king of the Heruli. The Western Empire extinguished. (viii. 12.) The Herulian kingdom now stands in the way of the Pope.
- 490 8h. 50'. Subversion of the Herulian kingdom by the Ostrogoths for the Pope's advancement, according to the prophecy in Daniel vii. 8, 20, 24.
- 515 9h. *Nine o'clock.*
- 529 9h. 5' 36". The Order of St. Benedict founded. The "*Second Beast*" now appears, with his "*two horns*" the Regular and Secular Clergy complete. The following is a list of the principal religious Orders in the Church of Rome;—Benedictines, Carthusians, Bernardines, Prædicators, Carmelites, Johannites, Antonites, Lazarites, Slavonians, Gregorians, Ambrosians, Dominicans, Franciscans, Templars, the servants of Mary, the Brethren of the Cross, the Soldiers of

A. D.

529 Jesus, the Bare-footed, the Poor Brethren, the Brethren of St. James, the Brethren of St. Helen, the Order of the Valley of Jehosaphat, the Order of St. John, the Order of St. Brigit, the Order of Whippers, the Order of Basil, the Order of Sepulchrists, the Order of Wilhelmites, the Order of Wenceslaites, the Order of Purgatory, the Order of the Dark Valley, the Order of Joseph, the Order of B. Mary de Mercede, with many more, to the number of sixty-five, enumerated by Tileman Heshusius.

A. A.

530 1 9h. 6'. There is reason to believe that the 1290 years of Daniel commence in this year. Consequently, the 1335 and the 1260 years must commence in this year also. (Dan. xii. 7; xi. 12.)

1 530 Justinian compiles his "*Corpus Juris*," thereby giving *legal* establishment to the Pope's supremacy.

The following is a list of the Ten Gothic kingdoms:—the *Anglo-Saxons*, the *Franks*, the *Allemanni*, the *Burgundians*, the *Visigoths*, the *Suevi*, the *Vandals*, the *Ostrogoths*, the *Bavarians*, the *Lombards*.

Since the 1335 years' profanation of the Christian Church by Antichrist commences in this year, we have designated it as *Annus Antichristi* 1, or A. A. 1.

533 4 9h. 7' 12". Memorable Edict of Justinian relative to the Pope's supremacy. Possibly at the end of 1335 years from hence Christ will return with his saints to judge the world.

553 24 9h. 15' 12". Subversion of the Ostrogothic kingdom by Narses to make way for the Pope's advancement, according to the prediction in Daniel, (vii. 8, 20, 24.)

604 73 9h. 34' 48". The Anglo-Saxon "*horn*" of Kent, the original kingdom of Hengist, brought under

A. D. A. A.

604	73	<p>subjection to the Pope by the appointment of Augustine to the Archbishopric of Canterbury. The ecclesiastical domination of the Pope over the ten Gothic kingdoms completed.</p> <p>This year rendered further remarkable by Phocas writing a letter to the Pope, acknowledging the supremacy of the Roman See, and allowing the Pantheon to be converted to christian (?) purposes.</p> <p>Thus the number of the kingdoms in connexion with the apostate Church of Rome, and the <i>apostacy</i> itself, are completed.</p> <p>Second commencement of the 1260 years. In like manner the 70 years' Babylonish captivity had a double commencement, as Prideaux has shown.</p>
606	77	9h. 35' 36". Phocas issues his celebrated Edict in favour of the primacy of the Roman See. In this or the following year Mohammed begins to forge his imposture. Sounding of the Fifth Trumpet.
608	79	9h. 36' 24". Phocas gives the Pantheon to the Pope. Boniface III. consecrates it anew to the worship of the Virgin Mary and all the saints.
609	80	9h. 36' 48". " <i>The Apostates</i> " and the apostacy being now " <i>come to the full</i> ," (Dan. viii. 23.) the Mohammedan imposture springs up, Mohammed preaches privately to his wife, his servant, his pupil, and his friend.
612	83	9h. 38'. Mohammed preaches his religion publicly. Rise of the Saracens. (ix. 2.)
665	136	10h. <i>Ten o'clock.</i>
762	233	10h. 38'. Settlement of the locusts,— <i>one hour</i> from their rise according to Apocalyptic time, and " <i>five months</i> " from their rise according to the <i>year-day</i> theory. (ix. 5, 10.)
774	245	10h. 42' 48". Conquest of Lombardy by Char-

A. D. A. A.

774 245

lemagne for the Pope's advancement, according to the prediction in Daniel, (vii. 8, 20, 24.) Thus did the "*the little horn pluck up three horns by the roots.*"

787 258

10h. 48'. Second Council of Nice, called by Romanists the Seventh General Council. This Council decrees the *adoration of images*, and the honouring them with *incense and lights*. The following is *the decree of the Council* on this subject:—"We ordain, with all certainty and diligence, that, in the same manner as the figure of the precious and vivifying cross, the venerable and holy images,—whether made of colours and stones, or of any other fit material, —be set up in the holy Churches of God, on sacred vessels and vestments, and on walls and tables, and in houses and highways: (the Images, namely) both of the Image of our Lord and God and Saviour Jesus Christ, and of our immaculate Lady, the holy Mother of God, and of the honourable angels, and of all the saints and pious men; for, the more frequently they are seen through a representative formation, the more those who behold them are excited to the recollection and desire of their originals: and that men give them *salutation and honorary adoration*; not, however, the *true latria*, which is according to the faith, and which it is right to give to the divine nature alone; but that to these, like as to the figure of the precious and vivifying cross and the holy Gospels and the rest of the sacred monuments, the offering of *incense and lights* be rendered for their honour, as was the pious custom of the ancients. For *the honour of the Image passes to its original*, and he who adores the Image, adores in it the person who is depicted."—It is remarkable that this Council

A. D.	A. A.	
787	258	which decreed the worship of Images, should itself be symbolized in the Apocalypse by " <i>an Image.</i> "—It was a faithful <i>image and representation</i> of the Apostacy. (xiii. 14.)
815	286	11h. <i>Eleven o'clock.</i>
934	405	11h. 47' 36". Fall of the Saracen Empire. End of the First Woe-Trumpet.
965	436	12h. <i>Midnight.</i>
1057	528	12h. 36' 48". Sounding of the Second Woe-Trumpet. Rise of the Turkish power. On the 18th of January, Togrul Beg is inaugurated as Protector and Governor of the Moslem Empire. (ix. 15.)
1115	586	1h. <i>One o'clock.</i>
1170	650	1h. 25' 36". Third Lateran Council. The 27th canon of this Council is directed against the Albigenses, and subjects to a curse not only them, but their protectors, or harbourers, and all who should admit them into their houses or lands. It ordains that their houses and goods be confiscated, and the Albigenses themselves be reduced to slavery by their princes. It takes off two years' penance from such of the faithful as shall, by the counsel of their Bishops, take up arms against them for the purpose of subduing them. (xiii. 15, 17.)
1199	760	1h. 33' 36". Pontificate of Innocent III. " <i>It was given unto him to make war with the saints and to overcome them; and power was given him over all kindreds, and tongues, and nations.</i> " (xiii. 7.)
1201	672	1h. 34' 12". Intensity of the Second Woe. Rise of the Ottoman Empire. On Friday, the 9th of June, in this year, that is, on the 1st of Shawal, in the Mohammedan year 700, the <i>Huthe</i> prayers are authoritatively offered up for Othman. Consequently, from this day the Ottoman Empire takes its rise. (Mr. Faber.)

A. D. A. A.

1215	686	<p>1h. 40'. Fourth Lateran Council. The 3rd canon of this Council declares that all heretics are excommunicated and anathematized, and, on conviction, <i>are to be given up to the secular powers, that they may be duly punished.</i> Those who are only suspected of heresy, unless they prove their innocence, are to be anathematized, excommunicated, and, if they continue in that state for a year, <i>to be condemned as heretics.</i> Secular magistrates, of whatever degree, are to be compelled to exert their utmost endeavours for the <i>extirpation of all heretics</i>; and, if any governor neglect to do this, he is to be excommunicated, and, after a year, as before, he is to be denounced to the Pope, <i>who shall absolve his subjects from their allegiance, and let true catholics take possession of his country. Catholics, who take the cross for the purpose of exterminating heretics, shall be entitled to the same indulgences and privileges with crusaders to the Holy Land.</i> Excommunication, and all sorts of disabilities and penalties connected with it, are denounced on those who favour heretics; and bishops and archdeacons are enjoined, wherever any heretics are reported to live, to take, once in the year at least, information concerning them, on oath, from some of their neighbours, who, if they refuse to take the oath, are themselves to be accounted heretics. (xiii. 15, 17.)</p>
1265	736	2h. <i>Two o'clock.</i>
1376	847	<p>2h. 44' 24". Era of Wickliff, the Morning Star of the Reformation. The Pope issues five Bulls against him, of which three are directed to the Archbishop of Canterbury and the Bishop of London, one to the King, and one to the University of Oxford.</p>

A. D.	A. A.	
1415	886	3h. <i>Three o'clock.</i> Martyrdom of John Huss and Jerome of Prague.
1453	924	3h. 15" 12". Constantinople taken by the Turks on the 29th of May, 396 years and 4 months from the inauguration of Togrul Beg as protector of the Moslem Empire. (ix. 15.) The Turkish Crescent becomes a full moon.
1517	988	3h. 40' 48". Era of the Reformation. (x. 1, 2.) Luther pays no heed to the Thunders of the Seven Hills. (x. 3, 4.)
1545	1016	3h. 52'. <i>Eight minutes to Four.</i> First Session of the Council of Treut. This Council was continued, with interruptions, from A. D. 1545 to A. D. 1563. It teaches that "the Images of Christ, of the Virgin Mother of God, and of other Saints, are to be had and retained, especially in Churches, and due honour and veneration rendered to them;" and that, "through these Images which we kiss, and before which we uncover our heads and prostrate ourselves, we adore Christ, and venerate the Saints whose likenesses they bear." This Council determined the doctrines of the Sacrifice of the Mass, the Seven Sacraments, Purgatory, Indulgencies, the canonicity of the Apocryphal Books, the necessity of Priestly Intention to the validity of the Sacraments, <i>Formal</i> Justification by works, the distinction between Venial and Mortal sins, and the insufficiency of the Scriptures as a Rule of Faith, —to be Articles of Faith. (xiii. 14.) It not only sanctioned the decrees of the relic-adoring Second Nicene Council, but also ratified the persecuting canons of the Third and Fourth Councils of Lateran. (xiii. 15, 17.) The Celibacy of the Clergy was also confirmed. (1 Tim. iv. 3.)



A. D.	A. A.	
1565	1036	4h. <i>Four o'clock.</i> Violent persecution in Italy.
1572	1041	4h. 2' 48". Massacre of St. Bartholomew. (xvii. 6.)
1686	1157	4h. 48' 24". On the 31st of January the Two Witnesses are slain. (xi. 7.)
1688	1159	4h. 49' 12". Fall of the Tenth part of the City. (xi. 13.) Revolution in England.
1689	1160	4h. 49' 36". On the 16th of August the Two Witnesses stand upon their feet, cross the lake of Geneva, and ascend to their political heaven. (xi. 11, 12.)
1697	1168	4h. 52' 48". The decisive battle of Zenta is fought in the month of September, and the tide of conquest finally and irrevocably turns against the Turks. End of the <i>intensity</i> of the Turkish Woe. (ix. 15; xi. 14.)
1715	1186	5h. <i>Five o'clock.</i>
1758	1229	5h. 17' 12". Sounding of the Seventh Trumpet, a prelude to the Seven Blasts, at the Seventh of which Rome falls. Spread of Infidelity and Atheism in France by means of cheap publications. (xi. 15, 18.)
1789	1260	5h. 29' 36". Outpouring of the First Vial. Sounding of the First Blast of the Seventh Trumpet. (xvi. 2.)
1790	1261	5h. 30'. <i>Half past Five.</i> Termination of the 1260th year of Antichrist.
1792	1263	5h. 30' 48". <i>Reign of Terror.</i> The plague of the First Vial found to be " <i>noisome</i> " and very " <i>grievous.</i> "
1793	1264	5h. 31' 12". The greater part of the French fleet at Toulon destroyed by Lord Hood. Commencement of the Second Vial. (xvi. 3.) Sounding of the Second Blast of the Seventh Trumpet.
1796	1267	5h. 32' 24". Campaign of Napoleon in Italy. Outpouring of the Third Vial. (xvi. 4.) Sounding of the Third Blast of the Seventh Trumpet.

A. D.	A. A.	
1804	1275	5h. 35' 36". Formation of the British and Foreign Bible Society. (xiv. 6.)
1806	1277	5h. 36' 24". Outpouring of the Fourth Vial. (xvi. 8.) The Western Empire extinguished a second time. Sounding of the Fourth Blast of the Seventh Trumpet.
1809	1280	5h. 37' 36". Outpouring of the Fifth Vial. (xvi. 10.) The Pope stripped of his temporal power, and his dominions annexed to the French Empire. Sounding of the Fifth Blast of the Seventh Trumpet.
1820	1291	5h. 42'. <i>Eighteen minutes to six.</i> Termination of 1290 years from the commencement of Antichrist's profanation of the Christian Church. (Dan. xii. 11.) Commencement of Daniel's 2300th year, reckoning from Xerxes' starting from Sardis. (Dan. viii. 24.) Greek Insurrection, the prelude to a series of disasters to the Ottoman Empire.
1829	1300	5h. 45' 36". Passing of the Roman Catholic Emancipation Act. This has given a fresh impetus to Popery in our own country. Since this fatal measure was passed, a revolutionary and democratic spirit has sprung up, which for a season seemed as if it would carry all before it, but has happily abated. The true Emancipation which the Irish want is emancipation from Popery.
1845	1316	5h. 52'. <i>Eight minutes to Six.</i> The nine unclean spirits of Romanism, Radicalism, Despotism; Socinianism, Socialism, Infidelity; Tractarianism, Jesuitism, and Formalism, are abroad. (xvi. 13.) Bible, Missionary and Tract Societies in active operation. (xiv. 6.) Also Evangelical Societies on the Continent, and Protestant Associations and Reformation Societies

A. D. A. A.		
1845	1316	at home. (xiv. 8.) The approaching fall of Rome announced, and warning given to flee from her Apostate Church. (xiv. 9, 11.) The approaching Advent of Christ proclaimed, and the nearness of the First Resurrection, so that the death of the Christian may <i>from henceforth</i> be considered but as a short repose of a few minutes. (xiv. 13.) Railway travelling and spread of knowledge. (Dan. xii. 4.) It is remarkable that this passage in Daniel is applied in this sense in Bell's Geography to the state of England in the present day. It has however another fulfilment, and one more suited to the context. in the spread of Scriptural knowledge, and in the study of <i>prophecy</i> in particular.
1849	1320	5h. 53' 36". Fall of the Turkish Empire in the month of September. The capture of Constantinople in May, 1453, bisects the period between the rise of the Turkish Empire in January, 1057, and its fall in September, 1849. The fall of Turkey will be quickly followed by the war of Armageddon, and the outpouring of the Seventh Vial.
1850	1321	5h. 54'. <i>Six minutes to Six.</i>
1855	1326	5h. 56'. <i>Four minutes to Six.</i>
1860	1331	5h. 58'. <i>Two minutes to Six.</i>
1864	1335	5h. 59' 36". <i>Twenty-four seconds to Six.</i> Commencement of the 1335th year of Daniel. Second termination of the 1260 years. <i>Destruction of Rome.</i>
1865	1336	6h. <i>Six o'clock in the morning.—Sunrise.</i> From what has been said there seems reason to expect <i>the First Resurrection</i> in this year. This is a solemn consideration, and should lead us all to prepare for the Saviour's Advent. <i>Twelve hours</i> from the martyrdom of St. Paul; <i>three hours</i> from the Martyrdom of John Huss

A. D. A. A.

1865	1336	and Jerome of Prague; 1335 years from A. D. 530. <i>A Jubilee of Jubilees, or a Week of weeks of weeks of weeks</i> of years from the fall of the <i>literal</i> Babylon. This coincidence is very striking.
		The First Resurrection will probably take place on " <i>the Lord's day</i> ," perhaps, on <i>Easter Sunday</i> .
1866	1337	6h. 0' 24". <i>Darkness covers the earth, gross darkness the people.</i> (Isai. lx. 2.) Siege of Jerusalem. (Zech. xiv. 2.) Sufferings of the Jews. (Jer. xxx. 7.) The Russians particularly active against the Jews. The Prince of <i>Rosh, Meshech, and Tubal</i> , that is, <i>Russia, Muscovy, and Tobolsk</i> , is mentioned by Ezekiel. (xxxviii. 3.)
1868	1339	6h. 1' 12". About this time we may expect the Advent of Christ with his saints to judge the world. (Zech. xiv. 4, 5. Jude 14, 16.) Expiration of 1335 years from the promulgation of Justinian's Edict, A. D. 533. It is not improbable that at this time Jerusalem will have been in the possession of Antichrist 3½ literal years. The Tractarians are probably right in their expectation of Antichrist's reign in Jerusalem for 3½ literal years. Their mistake is in twisting the prophecies of the Apocalypse from their manifest application to the Church of Rome, and in fixing the attention of Christians on an event, which, there is reason to believe, will for the most part take place after the translation of the Saints to heaven. The Pope and the Romish Clergy cast alive into the lake of fire. (xix. 20.) The adherents of Antichrist and the entire army confederate against Jerusalem struck dead on the spot. (xix. 21. Ezek. xxxix. 3, 4. Zech. xiv. 12.) The children of Israel will be seven

A. D. A. A.

1868 | 1339

months burying the corpses. (Ezek. xxxix. 12.) Miraculous conversion of the Jews, and their deep national repentance. (Zech. xii. 10—14.) The conversion of the Jews, life from the dead to the Gentile world. (Isai. lx. 3. Rome xi. 15.) The Ten Tribes brought back to their own land. (Jer. xxiii. 8.) The Twelve Tribes one nation in their own land, under David their king. (Ezek. xxxvii. 22, 24.) Satan bound for 1000 years. (xx. 2.) The Twelve Apostles sit on twelve thrones judging the Twelve Tribes of Israel. (Matt. xix. 28. Luke xxii. 30.) The Martyrs sit on thrones likewise, and reign with Christ 1000 years. (xx. 4.) The Saints in general share in this privilege. (xi. 18; xx. 4. Psl. cxlix. 8.)

It is probable that the 6000th year of the world falls somewhere about 1868. Mr. Fynes Clinton, *by approximation*, makes it to fall in 1862.

2868

12h. 41' 12". *Forty-one minutes, Twelve seconds after Noon.* About this time the last Apostacy breaks out. The rebels are first destroyed by fire, and then raised with the wicked dead to judgment. Final Judgment. Satan, with all the wicked, cast into the lake of fire. A new heaven and a new earth. Commencement of the Ages of Ages.

THE END.

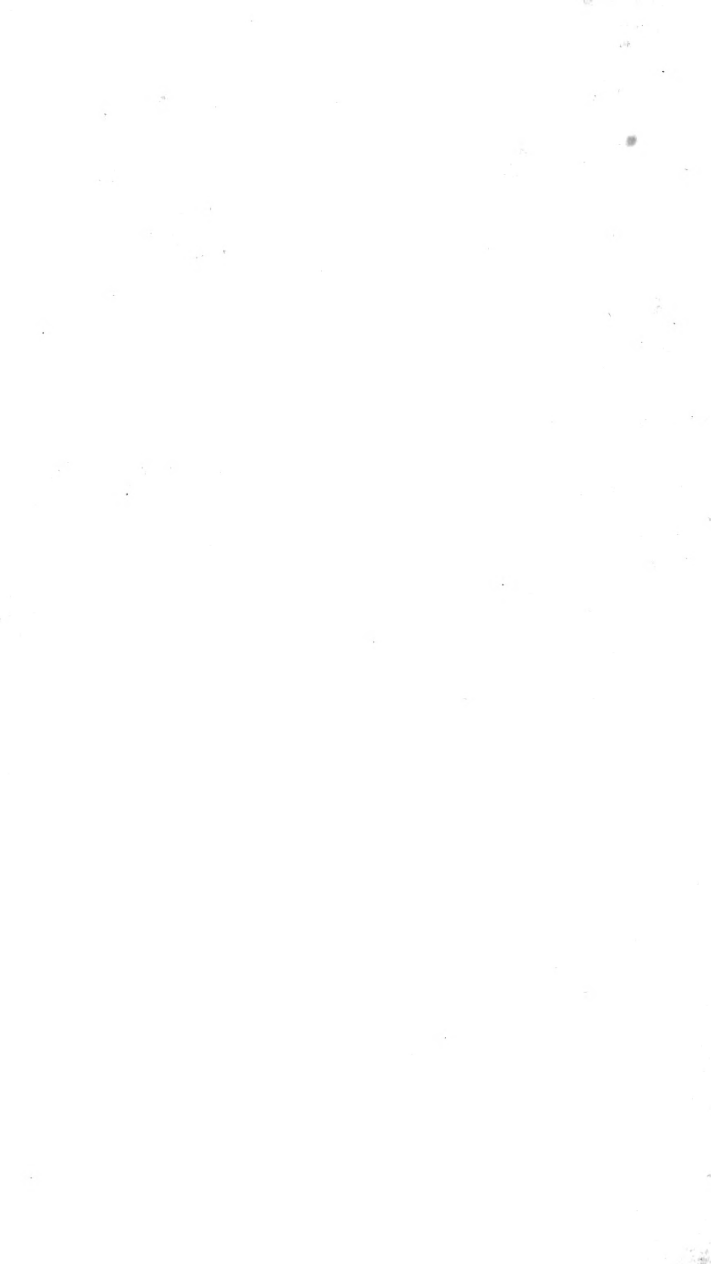




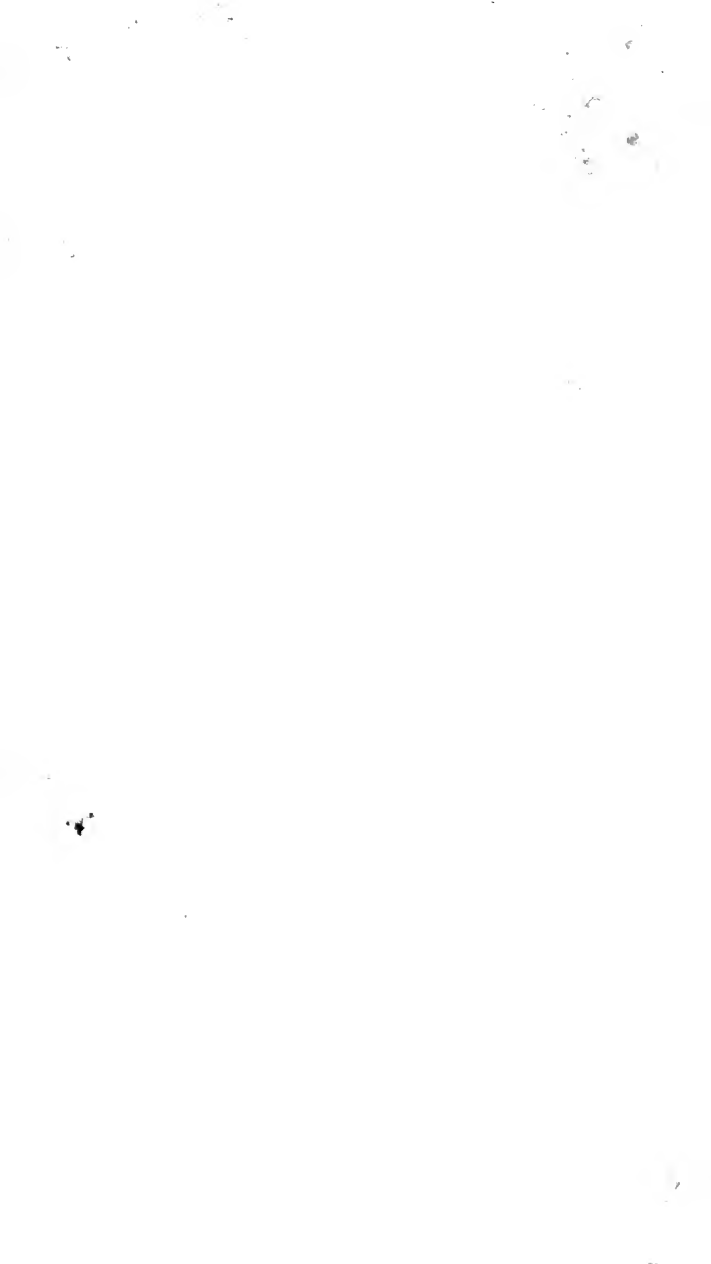


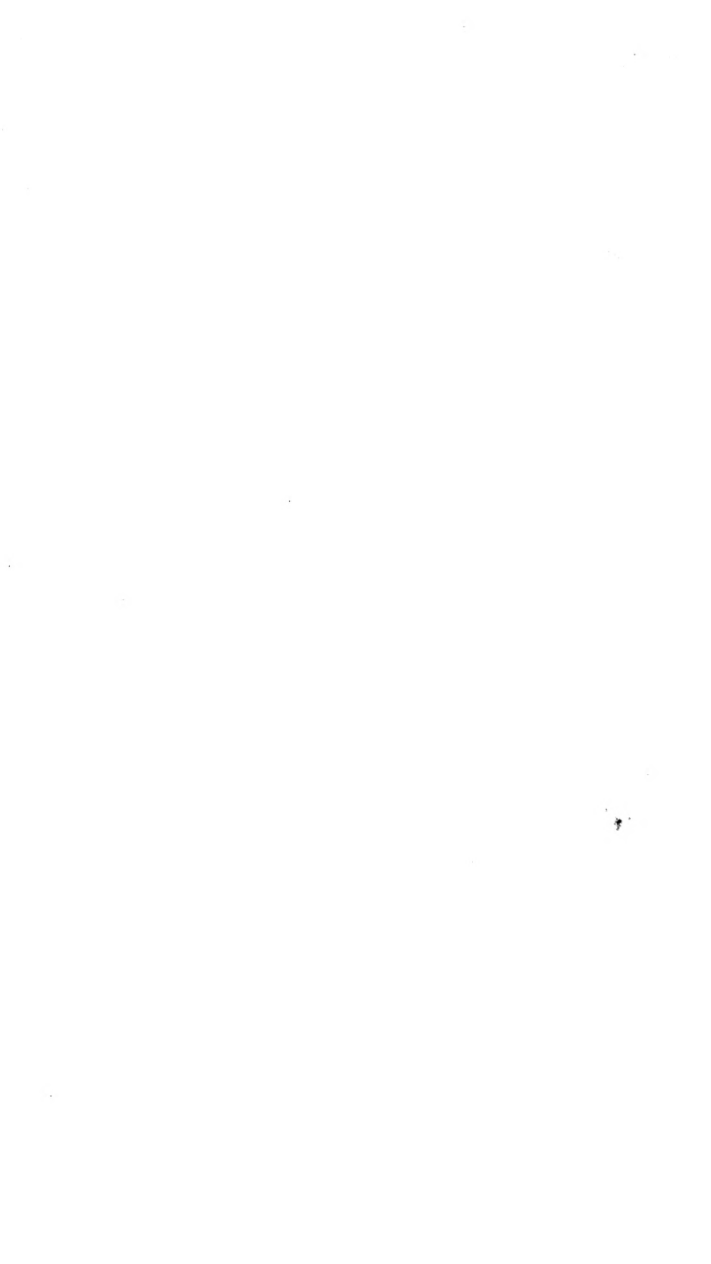
















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